The Christian Century

A Journal of Religion

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Peace or War?

The Arms Inquiry Opens — Russia and the League — British Labor Abandons the General Strike Threat — Ohio State Restores Compulsory Drill — Hungry Mouths and Flashing Swords

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Do Socialists Want Socialism?

An Editorial

The Baptists Went to Berlin

By Earle Eubank

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Calendar of Coming Events

Oct. 1. North district Lehigh Valley Methodist ministerial and lay conference, Wesley church, Bethlehem, Pa.
Oct. 1-3. Wisconsin Congregational conference, Lake Geneva.
Oct. 1-5. Twenty-third annual Safety congress and Exposition, Cleveland, O.
Oct. 2, 3. 150th anniversary of the New Brunswick theological seminary, New Brunswick, N. J.
Oct. 2-4. Annual meeting New York branch Woman's foreign missionary society, Central Methodist church, Utica.
Oct. 3. Central New York annual conference, University Methodist church, Syracuse.
Oct. 3. Pittsburgh annual conference, Franklin Street Methodist church, Johnstown, Pa.
Oct. 3. Genesee annual conference, Spencer-Ripley Methodist church, Rochester, N. Y.
Oct. 4-15. General conference, Evangelical church, Akron, O.
Oct. 5-7. Teachers union conference, Netcong, N. J.
Oct. 5-10. Annual meeting Woman's home missionary society, Harrisburg, Pa.
Oct. 6. Sunday school teachers recognition day.
Oct. 8, 9. Metropolitan missions training institute, Rutgers Presbyterian church, New York city.
Oct. 10, 11. Diamond jubilee, Waco Baptist association, Waco.
Oct. 10-12. State Christian Endeavor convention, Lyndonville, Vt.
Oct. 10-14. Methodist sesquicentennial, central celebration, Baltimore, Md.
Oct. 10-24. Protestant Episcopal general convention, Atlantic City, N. J.
Oct. 12-14. Fellowship of reconciliation conference, New Haven, Conn.
Oct. 16. Institute on the church and social relations of the Connecticut Council of churches and religious education, Hartford seminary foundation, Hartford, Conn.
Oct. 16-18. Pennsylvania Baptist state convention, Scranton, Pa.
Oct. 16-21. International convention, Disciples of Christ, Des Moines, Ia.
Oct. 17. 75th anniversary of Hartford seminary foundation, Hartford, Conn.
Oct. 17-23. United Lutheran church in America biennial convention, Savanah, Ga.
Oct. 21. Clean motion pictures Sunday.
Oct. 22-24. Forum conference for church leaders, Cornell college, Mt. Vernon, Ia.
Oct. 25-27. National Council of Young Men's Christian associations, Statler hotel, Cleveland, Ohio.
Oct. 30-Nov. 1. Massachusetts Baptist convention, Baptist church, West Somerville, Mass.
Nov. 1-2. National Italian Evangelical conference, interdenominational, New York city.
Nov. 4-25. 165th anniversary of dedication and 167th of organization of Saint George's church, Phila., Pa.
Nov. 5. Annual spiritual advance conference, Philadelphia federation of churches.
Nov. 18. Men and Missions Sunday.

The CHRISTIAN CENTURY

September 19, 1934

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In This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

TUCKED inconspicuously away in the middle of a long newspaper report of the program and progress of the recently launched American Liberty league was a single line to the effect that William H. Stayton had been made executive secretary. Well, well, well! So Captain Stayton bobs up again! And who is Captain Stayton? For the benefit of persons with short memories it may be recalled that Captain Stayton is the astute gentleman whose correspondence, revealed before a senatorial committee, showed that he had projected and developed the Association against the prohibition amendment on the premise that millionaires do not like to pay taxes. Having first induced Mr. Irénée du Pont to draw to the attention of his fellow-millionaires the possibility that their taxes might be lower if the government would go back to extracting a part of its revenue from the liquor traffic, Captain Stayton built up so lucrative and imposing an organization that at last it was able to command the talents of Mr. Shouse, until then Mr. Raskob's head of the democratic national committee, as its publicity director and public front. Now the A.L.L. appears with Mr. Shouse as president, Mr. du Pont as financial angel, and Captain Stayton as the real works. Even the old "liberty" platform is not essentially changed. "Liberty" still means liberty for great wealth to preserve its privileges in a changing social order. How familiar it all seems!

Now the Cast's Complete!

Russia on the Threshold Of the League

UNLESS some now unforeseen hitch occurs soviet Russia will become a member of the League of Nations at the session of the assembly which opened last week. An invitation bearing the names of more than the requisite two-thirds of the member states has been sent to Moscow, and Moscow has let it be known that it will accept. No question, apparently, has been raised as to whether the soviet union is to enter the league as one nation or, as did the various components of the British empire, as a number of separate states. Whatever soviet theory may be, Stalin and Litvinov are ready to have the U.S.S.R. treated in the league as a single nation. It is understood that arrangements have been completed whereby, on entering the league, Russia is immediately to be given a permanent seat on the council. All this has importance in many directions. It is important for the league, because it will help to bring back a measure of hope to a Geneva which, after a long succession of defeats, had become sunk in gloom. It is important for Russia, for it officially marks the end of her pariah period. And it is important for the peace of the rest of the world, for it involves formal abandonment by Stalin and the soviet union of the theory that a proletarian world revolution must precede the establishment of international peace. Of course, that has been Stalin's position right along; Trotsky found that out. But there is value, for the sake of the timorous souls who still tremble whenever the word "Moscow" is uttered, to see this evidence of the readiness of the soviet union to enter into and work with the association of capitalist nations.

The Changing League

IF THE ENTRANCE of Russia into the league means that Russia is changing, it also means that the league is shifting its ground. In the light of the defection of Japan and Germany, the failure of the disarmament conference, the inability of the league to control events in Manchuria and the Chaco, and the persistent refusal of the United States to join, this has become inevitable. Even its most completely committed supporters have seen that a stage has been reached where the league must either change or disintegrate. It is changing. Forecasts from Geneva as to what will happen at the current session agree that, in addition to Russia's entrance, the assembly will do little more than provide a meeting place for the negotiation of the "eastern Locarno" pact which France desires, for the working out of a refinancing of the Austrian loan and possibly for a declaration of the permanent neutralization of Austria, and for launching discussion of a later revision of the covenant which will eliminate the military sanctions which have so notoriously failed to work. The latter change, when

it is finally brought to pass, it is hoped will clear the way for entrance by the United States into league membership. But the two former projects are clearly an attempt to make the league an instrument for the establishment of a new balance of power in Europe by completing the military encirclement of Germany. The "eastern Locarno" is a French scheme which is designed, by the French foreign office and army, to reestablish the reality, if not the form, of the alliance with Russia which existed in 1914. Britain is understood to have approved it, provided it is preceded by Russian entrance into the league. The Austrian neutralization proposal is equivalent to making the league a guarantor against nazi expansion in central Europe. In the present state of affairs, this kind of a league may actually operate in such a way as to help maintain peace in Europe. But it comes far closer to being a military alliance of the anti-nazi bloc than the body which the nations, in 1919, declared they were trying to bring into being.

Are Lawyers Caught in An Ethical Trap?

CONSIDERABLE newspaper comment has followed the contrast between the way in which differing proposals were received at the recent Milwaukee convention of the American Bar association. When Mr. Earle W. Evans, the retiring president, spoke of the need for cleaning house within the profession there was polite applause but not much else. It took various proposals to do things that might hand a few wallops to the new deal—that and the call to defend the country against radicalism—really to rouse the lawyers to enthusiasm. Certain newspapers have gone so far as to point out that this coolness toward an internal housecleaning has coincided with the indictment of a former city prosecutor of Chicago—most of whose alleged accomplices have pleaded guilty—as the brains behind the Dillinger gang. The chance to chastise the legal profession is a good one, and the temptation to do it is heavy. But the more one thinks about this whole question, the more one wonders whether it may not be that the lawyer has become caught in the meshes of an insoluble ethical dilemma. Between his duty to the good of the community, and his declared duty to the rights of his client, may not the lawyer have become so snarled in a web of conflicting interests that no interpretation, however subtle, can serve to draw a clear line between the sheep and the goats? Even Mr. Evans, after telling the bar association that "the bar . . . has been strangely apathetic toward dishonest lawyers," involved himself in this:

> It is manifestly proper to endeavor in good faith to direct a client's conduct so as not to violate the law, but is is quite another matter and most reprehensible for a lawyer, criminal or corporation, to advise clients how to proceed, with the least possible risk, to do that which the lawyer then knows constitutes a crime—any kind of crime—under the law of the land.

We sympathize with Mr. Evans in his effort to lay down a rule by which it will be possible to distinguish between "good" and "bad" lawyers, in order to get rid of the bad ones. But if this is to be the rule, then we think that its emptiness is shown by this bit of editorial comment which reaches us from an unidentified source: "This, to the layman, would seem only another way of saying that it is all right to tell a client how to evade the law but not to break it." Are lawyers caught?

After the Methodist Youth Conference

SUCH a conference as the Methodists held at Evanston early this month gives rise to two lines of reflection. On the one hand, the gathering again made clear the enormous opportunity which youth still presents to the churches. Despite all that has been said—much of it truly said—with regard to the indifference of the younger generation, the coming together of this throng of young people shows that there is still a great body of youth inside the life of the churches, eager to work there, and expecting to remain there. The young people who managed to reach Evanston came from all but two or three states; they gave up part of their vacations to come; practically all of them paid their own way. They did not come as critics of the churches. As a matter of fact, they seemed far less concerned with and critical of the ecclesiastical order than were the attendants at the youth conventions which took place a decade ago. But on the other hand, if such a conference shows that there are still hosts in the rising generation who are eager to work inside the churches, it also raises the question as to what the churches will do with them. These Methodist youth—as a glance at their resolutions summarized in the news columns of this issue will show—are not revolutionaries. They can hardly be called even radicals. But they do expect and demand that something happen. Particularly they expect that life in the church shall mean participation in an effort to change the nature of society. It may be impossible to classify such a company under the terms usually applied in the present social turmoil, but one thing they certainly are not—they are not static. What was shown at Evanston to be true of Methodist youth is undoubtedly equally true of youth in most of the other denominations. It places before the churches a limitless opportunity, but it requires of the churches evidence that the vitality and courage (are the two the same thing?) have not gone out of them.

The First Week of the Textile Strike

THE one thing that stands out at the close of the first week of the textile strike is its size. When Mr. Francis J. Gorman, the vice-president of the United Textile workers who is in charge of strike operations, announced on Labor day that the unions expected a 100 per cent walkout throughout the industry, nobody paid much attention, for such claims, made in advance of battle, are only a usual part of the propaganda which accompanies all warfare, industrial as well as national. But when, after a week, it was admitted in the conservative press that a strike which had begun

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with approximately a third of the industry's workers out had already grown to include two-thirds of the textile operatives, a very different aspect was placed on the whole situation. Here was a new solidarity in labor; a labor force of such strength that it could not be treated lightly. The White House, which had previously announced a hands-off policy, recognized the unexpected seriousness of the situation, when the employment of troops in certain southern mill towns brought clashes, by stepping in with the appointment of a special mediation board headed by Governor John G. Winant of New Hampshire. There will be many who see in this appointment of a republican governor of a textile state an adroit move on the part of the President to insure that the opposing party shall carry part of the political liabilities, if any, which carry over after the strike. But it is quite as reasonable to regard the appointment as an admission that the strike has become a national issue, transcending party interests, and the concern of all sections of the community. Too little time has elapsed for Governor Winant and his board to accomplish anything spectacular so far. But despite public statements intended to keep the solidarity of the fighting lines, there are indications that both sides are ready for some form of arbitration. If and when such arbitration comes, it now looks as though the remarkable cohesion of labor will lead to an award far more favorable than seemed possible two weeks ago.

Is Chicago to Have a Honky-Tonk in the Front Yard?

CHICAGO has no reason to have any great regard for its politicos, even though they have at last managed to borrow enough from the federal government to pay the city's schoolteachers. But the most recently rumored proposal of these gentlemen should produce a storm sufficient to blow a good many of them out of public life. Briefly, the scheme is said to be a continuation, as a permanent part of the Chicago water front, after the world's fair closes on October 31, of the various "villages" which have adorned this year's edition of A Century of Progress. These "villages"—like all the fair—stand on public land. They are controlled by a park board which is widely regarded among professionals as one of the juiciest bodies in a political set-up which is fairly succulent no matter where you investigate it. It is now reported in theatrical journals that the preparations which are openly proceeding to make these villages weather-proof and warm are not, as has been said, to insure the comfort of fair visitors in late September and October, but to provide that they may go on permanently after the rest of the fair has disappeared. The deal, Variety reports, is completed. The concessionaires have the permission of the politicians to keep right on in business at the old stand. All of which will, we predict, be read with dismay by most Chicagoans. The fight to keep Chicago's front yard a clear park for public enjoyment has been a long one, and bitterly fought. But after the exploits of the late Mr. Montgomery Ward, most citizens had taken it for granted that the fight had been won. If now they discover that the aftermath of the fair is to be a municipal front yard cluttered up with beer gardens and fan dancers—the two attractions which have convinced the politicians that the villages can be made a permanent source of easy money—they are likely to conclude that the fair has cost too much. But they are also likely to require some of the politicians to pay part of the price.

Ohio State Restores Compulsory Drill

AFTER all the hubbub regarding military drill at Ohio State university, the authorities at that institution have taken one logical, if regrettable, way of dealing with the issue. They have notified this year's entering class that there will be no exemptions from R.O.T.C. enlistment on grounds of conscience. The decision is deplorable; ultimately the day will come when American education will look back with incredulity to a period when a part of its curriculum was controlled by the war machine. But the decision, bad as it is, is better than the system of distinguishing between degrees of conscientiousness which Ohio State tried to follow last year. The university authorities will find it far easier to administer a regulation which insists that every student must shoulder a rifle than to defend a practice by which a board, including at least one army officer, assumed to determine whether a man was telling the truth or lying when he claimed that his conscience objected to his joining the military machine. Of course, the new ruling serves notice on the youth of Ohio that if they desire to attend its tax-supported university they must be prepared to get into army uniform. But that is a clean-cut issue, with no fuzzy edges, which the churches and labor and the other groups opposed to the whole theory of the R.O.T.C. can fight without getting involved in a maze of irrelevant personalities. Will the churches pick up the challenge which the university authorities have now thrown down? Despite their resolutions, and despite the activity of certain individual ministers, the churches of Ohio as a whole cannot be said to have shown any overwhelming desire to fight through the issue of the conscientious objectors who were thrown out of the university last year. Even the attempt to secure a court review of the arbitrary action of the university committee awakened little enthusiasm in church quarters. Now that a bigger, more significant issue has been raised, will the churches show any more readiness to tackle it?

British Labor Abandons the General Strike Threat

AFTER having declared a year ago that, in case the British government became involved in any war other than a defense against actual invasion, labor would inaugurate a general strike, this year's British Trade Union congress abandoned that threat. The whole incident, disappointing as it will be to certain

groups of pacifists, is important as showing what actually happens when genuine pressure in behalf of nationalistic policy begins to be turned on. The theory of holding the British government to a pacific policy by threatening a general strike has been popular with a large section of British labor ever since, away back in the days of the Archangel intervention, labor actually did sabotage and stop a bellicose move by the Lloyd George government. A year ago this idea had achieved such popularity that the labor party put it into a formal minute. Go to war, it told the government, and we go on strike! The only exception, as already stated, was to be in case of actual invasion. But much has happened in a year. The nazi menace, in particular, has come to overshadow all Europe, Britain included. Mr. Baldwin has announced that Britain's frontier is on the Rhine—a claim that labor was hardly ready to reckon with when it announced its invasion caveat a year ago. War is felt by the masses of Europe, including the people of Britain, to be much more of a possibility than it was a year ago. And the trade union leaders have to admit that, if the specific war which they fear breaks out, there will be no general strike on the part of German labor to match their own. In terms of actualities rather than theories, therefore, they see British labor in danger of being accused of stabbing its own government in the back in order to insure the triumph of one of the most brutal governments in modern history. The labor leaders have simply not been able to contemplate that contingency, for they have realized that if it actually came to a showdown on that issue their followers would melt away. Hence the action of the Weymouth congress in reversing the previous declaration. And hence another demonstration that any plan for peace which involves sabotaging a war after the war has started will never command enough support to succeed.

The Arms Inquiry Opens

SENATOR NYE'S committee has opened its investigation of the munitions industry very gently. The firms which have had their files exposed to public view during the opening days of the hearing at Washington are not the firms that bulk large when discussion of the "merchants of death" starts. Nothing has been heard as yet from Bethlehem Steel; nothing from Remington Arms; nothing from Du Pont. Electric Boat company, Driggs Ordnance company, American Armament corporation—these are not the names remembered by the readers of that article in Fortune last March which had so much to do with causing this investigation. Yet already the revelations of the inquiry have caused an international sensation. Senator Nye and his chief counsel, Stephen Rauschenbush—son of Walter Rauschenbusch—have evidently discovered a situation as sensational, and as menacing to peace, as the peace forces have suspected existed. They are exhibiting a remarkable competence in revealing the facts, hitherto hidden, to the world.

Even though the investigation still seems to be concerned with the small fry of the munitions industry, it has brought out sufficient facts to make clear the social and political dangers inherent in leaving such an industry in private hands. Here, without any attempt at arrangement in order of importance, is a summary of just a part of the testimony already presented:

Testimony that the Electric Boat company (American) and Vickers (British) split up the world submarine market between themselves, the American company receiving a payment of 40 or 50 per cent, depending on the yards in which the boats were built, for the boats which the British company built using American patents.

Testimony that the American company allowed its patents to pass, by way of an Austrian subsidiary, to Germany, which used them before and during the war to build 300 U-boats which were used against American ships and lives, and for which the American company later collected royalties. (It received, however, only $125,000 of the $17,000,000 it claimed.)

Testimony that the British company was able successfully to put pressure on the American company to withhold from the United States navy department news of the pending building of a giant British submarine, which news the American company possessed.

Testimony that the American company paid Sir Basil Zaharoff, Europe's chief "merchant of death," more than $2,000,000 in commissions. For what?

Testimony that the Electric Boat company was grateful to a United States naval mission for helping it to get submarine orders in Peru, and that when Peru failed to get a loan in New York to buy the submarines, the president of the boat company suggested that Peru grant a concession to an American oil company and use the money thus obtained to buy submarines and other armament.

Testimony that when Chile and Peru were on the edge of war the Electric Boat company, then working through the son of the president of Peru in an effort to sell submarines to that nation, asked Vickers to sell submarines to Chile so that it would not appear that they were arming both sides at the same time.

Testimony that the war department was willing to turn over its secret designs for anti-aircraft and other guns to the Driggs company, allowing that company to sell the guns thus manufactured to foreign nations, provided that "the size of the order" was large enough. "You can readily appreciate," wrote the assistant secretary of war to the president of the Driggs company, "that any order from a foreign source for only two or three of these new anti-aircraft materials would only serve to disclose to the foreign power the latest United States developments in anti-aircraft artillery." Of course, big orders would do nothing of the sort!

Testimony that United States naval officers did everything possible to help the Driggs company get orders for anti-aircraft guns from Turkey, and that the navy department even went so far as to send the cruiser Raleigh to Istanbul to demonstrate the Driggs line to Turkish buyers.

Testimony that when Mr. Driggs thus called on

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officers of the United States government to help him peddle arms, he was convinced that his chief competitor, Vickers, was receiving equally direct help from King George to control a Polish order.

Testimony that Germany is building submarines, contrary to treaty, in a host of other countries.

Testimony that the navy department proved willing to "loan" a naval officer to Colombia when war threatened with Peru, and that this officer worked hand-in-hand with the Driggs company which hoped to get the order to supply the armaments the American officer recommended. The officer, by the way, later resigned from the United States navy and now commands that of Colombia.

Testimony that the Vickers company had a working agreement with Armstrong, another British firm and supposed competitor, whereby Armstrong would run up its bids while Vickers "starved out other competition."

Testimony that Congressman Fred A. Britten—whose self-portrait appeared in The Christian Century for April 18—tried to help representatives of the American Armament corporation in persuading the state department to let a shipment of arms slip through to Bolivia despite the official embargo.

And through it all, testimony that the whole business is bathed in graft, and lives in an atmosphere of secrecy and deceit.

If this is only the beginning, it is difficult to imagine what the later stages of the investigation will reveal. Certainly, however, what has already come out leaves little hope that the inquiry will give a factual basis for that belief, so widely held, that the worst phases of the armament racket are after all European, and that American hands are comparatively clean. What European armament manufacturers are doing, Americans are doing. The difference, if there is any difference, is only in quantity and not in kind.

Yet even now it can be seen that this investigation, whatever it may disclose, is going to precipitate rather than solve problems. Bad as the business practices of the private arms makers have been, it is not proved that they are much if any worse than the practices of most private big business. Indeed, the inability of the heads of the companies, both in this country and in England, to understand the present outcry grows directly out of the fact that they are not aware of having departed from familiar mercantile practices. If they have used whatever devices seemed nearest at hand to drum up trade, what other corporations under the compulsion of earning dividends and paying off loans have failed to do likewise?

Already it is clear that if the Nye investigation is not to exhaust itself in a storm of popular emotion, it will be necessary for the peace forces to keep reminding the public that the armament makers are, after all, agents and not makers of the war system. It is national policy which provides the markets the arms makers supply. It is national policy which insists on having large scale private armament plants—the national policy of the smaller states in order that they may not have to bear the expense of erecting such plants; the national policy of the United States in order that it may have a going munitions industry capable of supplying an army of 4,000,000 already in operation on any day when war may be declared.

A proposal to do away with private manufacture and to place the making of arms entirely in the hands of the government—which it is often forecast will be made by the Nye committee at the end of this investigation—might, if adopted, do much to clean up some of the filthiest aspects of the industry as they are now revealed. But if it is the future of peace with which the nation is concerned, our citizens must not be allowed for a moment to forget that, despite the sensations loosed from Washington, this is not fundamentally an issue of arms making but of arms buying and arms using. It is national policy that presents the final issue.

In the meantime, however, the nation has reason to be profoundly thankful for the work of the Nye committee so far, and to determine that nothing shall contrive to block it until the committee itself announces that its work has been completed. Rumors already come from Washington of a decision by the senate budget committee to restrict the investigation's appropriation sufficiently to choke it. Against such a contingency, or anything like it, public opinion must remain constantly on guard.

Do Socialists Want Socialism?

IF Upton Sinclair doesn't get anything else out of his campaign for governor of California he is certainly amassing plenty of material for another book. It should be a memorable book, even though somewhat suffused with irony. For few things have happened in recent years to reveal with equal clarity the realities of American political life; the forces which, beneath all surface appearances, actually operate to make the American political scene what it is. Mr. Sinclair's nomination still seems like a sudden flash of lightning which, blasting into the murky darkness of our politics, has disclosed the manipulators of the political machinery not as they have proclaimed, out of the darkness, that they are, but as they are in truth.

It was to have been expected that such a nomination would reveal that, to a large part of the professional political gentry, the distinction between party labels was wholly arbitrary; that they belonged actually in whatever camp might represent the status quo. The storm of abuse, the rain of epithets which fell on Mr. Sinclair from conservative quarters during his preprimary canvass, and now bids fair to increase during the electoral campaign, may irritate but it should surprise no one. Indeed, a certain amount of reassurance as to the potential effectiveness of our American political devices can be extracted from this evidence that such a nomination can so quickly and clearly draw the lines of battle for another conflict in that struggle on

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which the future of the nation depends—the struggle between the determination of an old order to persist and of a new to rise to power.

But if this manner of response to the Sinclair challenge is what was to have been expected of conservatives, what is to be thought of the reception which the Sinclair candidacy and program is receiving from socialists? For here is a man who has given his life to the cause of socialism, who has used up several fortunes in spreading socialist teaching, who has aided in the founding of several socialist organizations, who is regarded in other lands as this nation's one important interpreter of socialist thought, who is being fought by conservatives in this campaign largely on the basis of his socialism—yet who is now being excoriated and anathematized by those who have in the past called themselves his socialist comrades! If the fact were not so tragic it would be laughable.

Consider what has taken place. In a state which occupies a peculiarly important position in the strategy of our national politics, this veteran socialist, overwhelmed by that waste of human and material resources which is the conclusive condemnation of the present order, determines to make a bold, single-handed attempt to seize the machinery of one of the effective parties in order to apply a socialist remedy to the social disease. To do this, does he recant his socialism? No, he avows it and glories in it. Does he conceal his desire for the coming of a socialist commonwealth? No, he declares that everything he attempts now is as a step toward that goal. Does he pussyfoot on vital issues? No, he goes out of his way to make his position and his program as clear as human speech can make them. But he sees the two-party system for what it is—a mechanical contrivance for the approximate registration of the public will—and he determines to use it as it waits to be used to capture the control of the state and to put his socialist remedies for the social ills of the state into actual effect.

If it is thought that this is a misreading of the Sinclair campaign, or that Mr. Sinclair actually has deserted his socialist principles, a study of the "Epic" platform will show the contrary. As a matter of plain fact, it may be doubted whether the socialist party as such ever entered a campaign which it had a genuine hope of winning—as in cities like Milwaukee, Bridgeport and Reading—with as radical and farreaching a socialist platform as Mr. Sinclair is running on in California. Mr. Sinclair says to the citizens of California, "Elect me governor and I will lead you toward a state which has—

"Cooperative colonies, state controlled, for the rural jobless.

"Cooperative factories, state financed, for the city jobless.

"A state system of finance, beyond control of private banks.

"No more sales tax, which falls heaviest on the poor.

"A graduated state income tax, planned to fall heaviest on wealth, where its weight can best be borne.

"A state inheritance tax, which will levy up to one-half of large fortunes.

"Taxes on the public utilities and banks sufficient to loose their grip upon state government.

"Exemption from taxation of all homes and farms occupied by the owners which are assessed at less than $3,000.

"Taxation of idle land, in order to put an end to speculation in land values and to put idle land to work.

"Old age pensions.

"Pensions for the blind and disabled.

"Mothers' pensions."

This is the platform with which Mr. Sinclair has already electrified the state of California. The chances are great that, before this campaign is over, this platform will have become a text for passionate discussion in every part of the nation. It may be regarded as a good platform or as a bad one. Whatever the verdict, it will be regarded as a vital platform—a genuine proposal for immediate, concrete, understandable action—and men everywhere will react vitally to it. Its socialistic nature will be alleged and admitted, but in the end men will range themselves for or against it, not on the basis of its label but of its content.

But now, at this juncture when it is clear that great masses of Americans are going to make this choice, what are the socialists—the official socialists, the party socialists—doing? The party's executive committee hastens to meet and inform the country that Mr. Sinclair is a party renegade, and that nothing he does or proposes is longer to be regarded as genuine socialism. The party's leader expresses his personal friendship for Mr. Sinclair but warns the country that the Sinclair program is quite visionary. And the party in the state in which Mr. Sinclair is actually running adopts a document whose tone and import can be gauged from these excerpts:

> It is the despair that follows hopes falsely raised by plans like "Epicism" that makes the people ready to follow a demagogue like Hitler. . . . Sinclair's theory of getting power is essentially the old theory of electing good men to office on a program of reform that frequently has been tried *(sic!)* for the last one hundred years. . . . We need to try a new method, the socialist method of getting power for the workers and common people—not of electing individuals, but of electing a party into office, a party that is disciplined and educated to withstand capitalistic propaganda, a party united definitely against capitalism and for straight socialism, a party large enough and solid enough to be powerful, a party backed wholeheartedly by organized labor and dirt farmers, who will call strikes to support it when necessary—a party more powerful than organized big business.

And yet the socialist party, after sending out this description of itself, accuses Mr. Sinclair of wishful thinking!

The campaign in California, with its national repercussions, is going to have a lot of effects which even now are not to be forecast. But if the current socialist attitude toward Mr. Sinclair and his platform continues, one of those effects may easily be the raising of the question in many minds as to whether the interest of the official socialist party is primarily in pushing forward as fast as possible toward a socialist order, or in securing and enforcing party regularity. While to individuals who have become convinced that the processes of history have brought us to a point where

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some sort of socialist society is required, this action by the official party representatives may raise the question as to whether these representatives expect to achieve such an order by calling down anathemas on every man who dares to deviate from what they have declared is the party line.

We are by no means convinced that Mr. Sinclair can, if elected, carry all his program into effect. Neither are we sure that it would be a good thing for the state of California if he could and should. But we are convinced of his sincerity; we are convinced that his success in inducing the voters of California to deal with their political and social issues on the basis of such a definite economic program is of immense importance; we are convinced that if he gets a chance to try out 50 per cent, or 25 per cent, or even 10 per cent of his plan it will be a matter of national and international significance. As between him and the reactionary political hack who is his only real opponent, surely those who seek escape from the clutches of the status quo can have no hesitancy in deciding. By what species of self-deception, therefore, do Mr. Sinclair's fellow socialists convince themselves that they are aiding to bring in a new day by following a course which is actually calculated—if it has any influence at all—to contribute to the election of his opponent?

Oh, "G"!

EDITOR THE CHRISTIAN CENTURY:

SIR: I think we owe a vote of thanks to that eminent British psychologist, Spearman, for his suggestion of the symbol "G" as a means of designating the general ability that is more or less common in all men. It is a refreshing reminder of the nativity of our common Adam; a voice from the laboratory that makes the whole world kin, and a sort of higher rescue mission to revive us from those dizzy roller-coaster rides known as I.Q. tests. With highbrows weaving brain cobwebs either *in vacuo* or in special professional sessions, we may at times be disposed to relegate all but our breath to the experts, but here once again is something, known to our foundling fathers as an appeal to "the decent opinions of mankind."

By all appearances, sir, the present world leaders have little time for "G." The soviets these many years have declared a moratorium on the thing for which this seventh letter stands. Theirs is rather an appeal to the economic interpretation of history, and although it ends uneconomically in a direction of intelligence under soviet management, they are not dismayed. The decapitation of all contrary heads is now possible by dialectic. Then there is Herr Hitler. What chance has "G" in a Nordic world where all gentlemen prefer blondes? Benito Mussolini with his brood of forty million odd has long since ceased to pray, "Make no more giants, God, but elevate the race," and "G" for him is used only as the first letter for "giant." Would anyone accuse Japan of undue partiality to this symbol of general ability, or charge the United States government with favoring it, when we discriminated against Japan among the nations?

Look, sir, at the high-powered technique that the world is using in order to dragoon into dogmas those who disagree with us. We have everything from senatorial investigations to tear-gas; from armaments to censorship; from lynching to capital punishment, and from political patronage on high to jobs from district leaders. Verily the use of "G" seems but a superfluity of naughtiness! Think you that Menckenites on Mount Olympus who view the "great unwashed" as merely so many "omnivorous bipeds that wear breeches" have need of it?

Lift up your eyes and behold! The politicians are too busy seeking formulas to neutralize the intelligence during months like November. The big fellows are satisfied with the militia to keep the world safe for dividends. The walking delegates—who now usually fly—can always fall back on unctuous phrases about "the American standard of living" even in a world depression with twenty million of their countrymen on the dole. The Daughters of the Revolution, still worshiping at the shrine of dead radicals, can always pass resolutions that the new world ended at 1776. The American Legion can issue pedagogical orders to the N.E.A. that they confine all teaching to the art of "getting by" under present economic traffic laws, and finally, sir, the preachers, afraid of talking over heads, can circumvent the summit of the spinal column altogether, and merely "put on the rousements," but, from your small corner and mine, I can hear a constant lamentation "Oh, 'G'!"

Yours for an appeal to General John Doe,

QUINTUS QUIZ.

Suffer Even Unto Death

CHURCH of the Ages, waken to thy trust,
Throw off the comfort of dull lethargy
That threatens to engulf thee; break the crust
Of outworn ways that breed calamity
In a new epoch. For, if you will sup
With enemies, your rank apostasy
Will crush believers. Dare to drink the cup
Pressed to thy lips in this Gethsemane.
And suffer till your very heart is wrung
Sharing the sorrows of humanity.
Suffer until again is born that young
Eternal Spirit urged to destiny.
Now when the storms of evil crowd and lower,
Church of the Ages, waken to thy power.

MARY CHANNELL STEVENS.

Garden Steeples

EVERY lupin and larkspur stalk
Points above like a churchly steeple.
Their blossoms are chimes that call the people
To leave the world for the spirit's walk.

MARGARET LATHROP LAW.

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The Baptists Went to Berlin

By Earle Eubank

THIS ARTICLE is being written on the upper floor of a Berlin hotel on the day following the last session of the Baptist World Congress, where I have been a delegate and a regular attendant during the past week. On the table before me is a copy of Dr. Conrad Henry Moehlman's article in The Christian Century for February 7, 1934, entitled "The Baptists Are Going to Berlin." In his closing paragraphs he writes: "The Baptists of the world cannot afford to accept the invitation . . . to meet in Berlin at the cost of impossible silence. . . . The Baptists must criticize both the philosophy and practices of the nazis. Will they be bold enough to call attention to Christianity's debt to Judaism and the shame of the ghetto, the inquisition and the pogrom? Will they dare affirm their faith in democracy, brotherhood, and the kingdom of God, and their opposition to propaganda, race hatred, and war, in Berlin in 1934?"

This is being written by one who had a part in drafting the congress's resolution on war and peace, and who (although the final draft was not as specific in its demand for action as he had recommended) had the privilege of moving from the platform the unanimous adoption of that resolution, against which motion only two hands were raised in a session of approximately three thousand delegates. Being keenly aware that the question Dr. Moehlman has asked will be uppermost in the minds of all who have been interested in this congress I have taken particular pains throughout to look for the answer, both in the formal pronouncements of the congress itself, and in the numerous informal and unwritten indications open to any critical observer.

Why the Baptists Went

As preliminary to the answer itself, however, let me give the background of the meeting, as it was given to me by Dr. J. H. Rushbrooke of England, general secretary of the Baptist World Alliance, to whom I went this morning for the express purpose of checking my impressions against his intimate knowledge of the whole situation. This is the substance of his statement: In 1928, six years ago, it was voted to hold this fifth Baptist world conference in Berlin, largely as a matter of moral support to the 70,000 Baptists in Germany, and to make them feel the spirit of fellowship for them held by other Baptists during these days when their nation is being so sorely tried. The gathering was originally scheduled for 1933, but was postponed until 1934 because of the universal financial difficulties. In the meantime the Hitler government came in, in 1933. When its stress upon nationalism became apparent, as manifested in the doctrine of the totalitarian state, and racialism, in its anti-semitism, some of the members of the executive committee, especially from the United States, were doubtful about coming to Germany for two reasons: first, because they wondered whether the congress would have the opportunity for absolute freedom of expression, which is one of the strongest and most cherished Baptist traditions, and second, because they were apprehensive lest such freedom, if expressed on points in opposition to the nazi program, might subsequently prove injurious to the German Baptists after the convention had adjourned.

Government Warned in Advance

As to the first question, Dr. Rushbrooke immediately came to Germany to obtain an answer, taking it up directly with the foreign office. He was assured that there would be complete freedom of assemblage and speech. But, he said, have you seen the program? Do you know that this is a body whose discussions will not be confined to church matters, but that there are commissions to deal with various social questions, including nationalism and racialism, the very problems over which Germany is now most disturbed? When the foreign ministry thus learned that this was not to be a mere ecclesiastical conference, but a program which would deal with these vital issues, it reiterated that the congress was free to go ahead, but it would expect the congress not to attack the government nor its personnel. To which Dr. Rushbrooke replied that of course it would not attack any government or personnel as such; but that it would undoubtedly express opinions in opposition to those of the government. Moreover, that the only terms upon which the assembly could be held at all, were those of entire freedom of action, and that there could be no guarantee as to what might appear in any report or address, or from the floor.

My own opinion, based upon close observation during the entire week of the congress, is that there has been no constraint nor interference whatsoever; and this is an opinion which I have found shared by many leaders of the convention to whom I have talked, whereas I have found no one who has had the slightest feeling to the contrary. I base my conclusion upon many things evident throughout the week, among which are the following:

No Constraint Visible

1. The meeting has been widely advertised and freely attended. One of the largest halls in the city, holding 10,000 persons, has been filled night after night; and since the registration from other countries is from 1,200 to 1,500 persons, obviously the vast majority are chiefly from Berlin. The rank and file have been the same "plain citizens" which make up the volume of attendance at denominational conventions in America. They have come and gone freely, have freely expressed their approval, and occasionally disapproval, of the proceedings. They have acted as any American crowd would act, with no evidence of any sense of censorship.

2. Many statements have been presented from the

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platform, in addresses, in resolutions, in informal discussion, which have been directly in opposition to various policies of the nazi government, especially in regard to nationalism, racialism, and freedom of speech and press. None of these has been censored in any way. And I have noted that the audience, predominantly German, has not only heartily applauded the most critical of statements, but has freely voted to approve commitments contrary to nazi doctrines. Usually the voting has been by uplifted hand, which would definitely have put them on record before anyone who had been watching. They have evidently not been afraid of voting.

3. The newspapers of Berlin have given generous space to the proceedings, perhaps proportionately more than would have been given in the press of the capital of the United States; and certainly more than is ordinarily given by the papers of Chicago or New York. It has been prominent news during the week, and newsboys have been doing a land office business at the close of the sessions.

But Dr. Moehlman's question is directed specifically to the query as to what the Baptists have *done* with this freedom, which they were so insistent upon having. Some of us who have rather wearied of attending conventions which pass beautiful resolutions which are only pious wishes, with no urgency to action involved, have wished at certain points (especially in the resolution on peace and war) that concrete and specific activity might have been designated as a clear-cut vehicle for the sentiments themselves. However, we regretfully remember that even in America the church has been all too slow in putting teeth into its various statements concerning social righteousness. Furthermore, when we realize that to all but a few of the sixty nations represented in the congress the predominant Christian message is thought of in terms of an evangelical rather than a social gospel, we must appreciate that for them *any* pronouncement on social issues is in itself a sabbath day's journey toward Jerusalem.

Resolutions on Vital Issues

Resolutions on vital questions were adopted in abundance, with printed copies distributed in German and English well in advance of action. But the printed lines do not indicate the fervency with which the various items were received, as indicated by frequent applause and by ardent "amens" coming from the predominantly German representation. Neither do they include the reiterated statements, both in formal address and informal discussion, of the basic Baptist position that the tongue must be free to speak whatever the conscience shall decree and that no state, nor ecclesiastical synod, nor any organization of men, has the moral right to repress nor restrain religious belief and expression. There were three especially high points during the week, where any representatives of the nazi foreign ministry who may have been present must have wondered whether their assurances of free speech had not been taken too literally.

One of these was when Harold Phillips, pastor of the First Baptist church of Cleveland, with direct mention of Nietszche, denounced "any power that is of might rather than right. . . . Races and classes must learn that we must live together if we are to live at all, . . . and must discover before it is too late that any nationalist or sectarian movement is self-defeating, and will end in disaster." The second was when A. W. Beaven, president of the Federal council of churches, declared: "Among our principles are these: first, freedom of conscience, uncoerced by any outside power. . . . The individual conscience must be supreme. We refuse all hierarchies. And second, our highest loyalty is, and must ever be, to God, as revealed in Christ."

Conscience Must Be Free!

The third was at the closing session, where the audience, filling every space of the vast auditorium, reluctant to go, lingered for half an hour after they had stood—hand clasping hand in symbol of the Christian fellowship of people from threescore nations and many races—for the closing "Blest be the Tie that Binds." Few there will forget the deeply solemn words of the closing addresses: "We are not politicians, but we have discussed some of the questions that politicians discuss. And we have said one fundamental thing that the directors of governments do not say, namely, that whatever is the mind of Christ—that, his disciples must insist, should be the path for men and nations to follow. We will not surrender our conviction that freedom of religious thought and word must not be restricted in any land. We will repress no item of our testimony in this or any other country."

The following paragraphs (italics mine) are extracts from the official resolutions and commission reports exactly as adopted by the congress, bearing upon certain of the more crucial and delicate issues:

PEACE AND WAR

This congress urges upon all its constituent bodies, by all possible means, to induce their respective countries to declare themselves ready to surrender whatever of their national sovereignty it may be necessary to surrender, in order to establish an international authority for the maintenance of the peace of the world, on the basis of equity and right.

This congress further urges upon all Christian men and women constantly to bear their personal testimony against the inhumanity and anti-Christian character of war, earnestly to promote the corporate and united action of Christian churches in the cause of peace, and untiringly to advocate the practice of good will toward people of all nations.

This congress welcomes the calling, if practicable, of an international conference of the Christian churches, to avert war and establish peace; and it would urge its constituent bodies to join in such a movement.

NATIONALISM

Loyalty to one's own country and loyalty to Christ will be irreconcilable only if the country demands action of its citizens the carrying out of which would be a violation of other people's rights, and an outrage upon the Christian conscience. . . .

Christian love or charity, which *has no national, racial, nor social boundaries,* and is unlimited in scope, (is) the fundamental principle of Christian ethics, and consequently (we) reject every principle of ethical action which is inconsistent with Christian love, manifested in sacrificial and unselfish service to all men. . . .

The nationalistic point of view, which has found expression in the sentence, "My country—right or wrong," *is therefore quite incompatible with the Baptist conception of the moral principle*

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of love, making as it does the presumed welfare of one's own country the highest principle of ethical action. . . . There cannot be more than one absolute authority in moral questions. . . .

The church of Christ can never become an instrument for nationalistic aims and purposes without losing its power, and failing in its mission to the world; (and) any such dependence upon the state as interferes with its liberty in the universal service of love, constitutes a danger. . . .

Baptists consider selfish nationalism a danger because: . . . it places serious obstacles in the way of such efforts as aim at the creation of peace and good will among the peoples, the success of which is now more urgently necessary for the welfare of the world than ever before; it cannot realize its aims except in league with militarism, and these forces in combination constitute a menace to human culture and civilization; and it creates economic, commercial, political, and cultural isolation at a time when peoples and nations are more dependent upon one another than ever before in human history.

Confronted with the dangers and risks which are connected with nationalism (we) appeal to Baptists the world over to *set forth in language the world cannot misunderstand, the incompatibility of narrow nationalism and war with the Christian spirit, and the moral and religious ideals proclaimed by Jesus Christ;* (and) to work untiringly for the furtherance of peace and reconciliation in the world, and especially to support every endeavor to establish an international standard of justice, in order that all international disputes may be settled by judicial procedure.

RACIALISM

What must be declared constantly and without any uncertainty by Baptists in every land is that *race differences are no justification nor excuse for any exploitation or selfish racial domination.* The golden rule of Christ applies equally to races as to individuals. We cannot love God and at the same time hate our racial neighbor. . . . (We must promote the cure of racial antagonism) by *repudiating, denouncing, and opposing by every legitimate means, all racial exploitation, oppression, or persecution.*

A color or racial bar to the worship and fellowship of the Christian church is a monstrous denial of the Lord—a violation of the very essence of his teaching. (In the discussion of this resolution a delegate from Czechoslovakia came to the platform to urge the delegates from the United States to carry home a demand for Christian treatment of American Negroes. The congress was not content to let the world think that the race problem in Germany is the only one that is anti-Christian.)

The spirit of suspicion and animosity known as anti-semitism, which exhibits itself in racial persecution, is quite unassociated with questions of color, and has but slight connection with religion. It is fundamentally a matter of political and economic competition. Past injuries and grievances and the fear of reprisals in finance and politics have produced continually recurrent reactions. It is a sordid tale of injustice springing out of fear and spite. . . . With our fellow Christians in all the churches, *we deplore the long record of ill-usage of Jews on the part of professedly Christian nations, and declare such injustice to be a violation of the teaching and spirit of Christ.* We desire for ourselves, and for those we represent, to express to the Jews by word and act, the spirit of Jesus Christ. . . .

So! The Baptists have been to Berlin!

As I bring these paragraphs to an end a regiment of brown shirts passes beneath my windows—one of the processions of marching men one sees endlessly here. Because of the Versailles treaty, they are without rifles; but they are in smart and very military uniforms, soldiers every inch, from smart army caps to rugged boots, built for field duty as well as for parade. They are enroute to a nearby Exerzierplatz for regular drill, led by a stirring military band. Above the left elbow of each is the swastika arm-band, universally worn. Their flag corps passes, proudly carrying a dozen great swastika banners, and the throngs along the way, watching them march, stiffen instantly to the nazi salute.

Will it eventually make any difference to them, I wonder—and to the rest of the world as well—that the Baptists have been to Berlin?

Now Watch Mr. Hays!

By Fred Eastman

SINCE July 15 of this year Mr. Will H. Hays has actually had the power the public had supposed him to have during the past twelve years. It is the power of censoring the motion pictures produced by members of the motion picture trust. He has delegated this power to an assistant, Mr. Joseph I. Breen, a Catholic layman. But one cannot delegate responsibility. What the public sees upon the screen, for better or worse, is now the responsibility of Mr. Hays.

The pictures released since July 15 have a label and a certificate number. The label states that the picture has been approved by the code administration of the Producers and Distributors Association of America (the Hays organization). I have seen several of the pictures bearing this label and in justice I think I should say that to me they seemed worthy pictures, free from objectionable features.

The question now is: How long will this condition last? Will it pass with the present crisis created by the protests of an outraged public? Will the producers withdraw the authority when the public clamor dies down? Will Mr. Hays evade the responsibility by trying to delegate it to some church body or volunteer committee of citizens?

How Will the Producers Take It?

The newspapers report that for the present at least Mr. Breen's authority is backed with genuine power. Any producer who tries to release a film without Mr. Breen's okay is said to be subject to a fine of $25,000. Variety states that the average production cost of films has been boosted $30,000 per film by changes required by the cleansing process. Accustomed as they are to large expenditures, producers are not apt to incur $25,000 fines or $30,000 dry cleaning bills without one of two things happening: either they will try to make their pictures conform to the production code which they signed four and a half years ago, or they will withdraw the authority accorded Mr. Hays and delegated by him to Mr. Breen. A third possibility is that they will try to make Mr. Breen "interpret" their code of ethics in some liberal manner that will allow an increasing amount of dirt.

A test case seems imminent. A few weeks ago The Christian Century reported that Mr. Samuel Goldwyn had canceled his projected picture, "Barbary Coast," because of the hue and cry raised by the Legion of Decency. According to the New York Times Mr. Goldwyn has now revived his plan for the picture since the wave of "purity hysteria" has somewhat subsided. The Times item adds significantly that Mr. Goldwyn

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"does not belong to the Hays organization but that body will undoubtedly aid in protecting him as the public will not differentiate between members and non-members and the entire industry will suffer if a controversy is started over him." Poor Mr. Hays! He would doubtless like to see the picture thrown into the sea off the Barbary coast. But if the Times reporter has guessed correctly he will have no such privilege. He will be found protecting Mr. Goldwyn.

Mr. Hays can hardly blame this reporter or the public if they are somewhat skeptical of his ability to maintain the authority he has for the moment acquired. They remember too well the many promises of the past twelve years—promises that all went upon the scrap-heap when producers thought they could make money by violating them.

Until now Mr. Hays, when pressed by those who were concerned over the effects of the social sewage pouring out of Hollywood, could raise the alibi that he really had no authority over the content of pictures. That time has passed. He has the authority. Will he use it? Watch him!

Hungry Mouths and Flashing Swords

By Bradford Young

MODERN industry has paradoxically eliminated one cause of war while at the same time apparently aggravating it. That cause is overpopulation. Many countries have gone to war to provide a colony to absorb the mother country's surplus population. Japan justified her excursion into Manchuria partly on this ground. Italy has clamored for more land on the Adriatic and an African protectorate for the same reason. Germany in the person of Hitler talks of the German sword winning new land for the German plough as a way of relieving her overpopulation. Even England, which owns as much of the earth's surface as any country could reasonably desire for a population outlet, believes the home country has too many people and in 1922 granted subsidies to those who would move to some less inhabited part of the empire. And in United States it is said that our unemployed problem today is accentuated by the fact that we have no frontier to which the unemployed can go as settlers.

Blaming Nature

The fact is that the theory of overpopulation is merely a convenient way to dismiss an unpleasant phenomenon. All the great industrial countries have vast armies of the unemployed. Despite optimistic predictions of reemployment these armies do not grow less. It is freely admitted that millions now idle will never be able to find work again. Why? One answer is that our industrial system does not distribute enough purchasing power to the masses of consumers to enable them to buy back what they make and so keep business going. But to accept this diagnosis would mean changing the system, and that would injure its beneficiaries, a small band of great financiers and industrialists. Therefore they and their retainers find it more expedient to blame nature rather than the system. These unemployed will never find jobs, they say, because there are too many people and too few jobs; they are surplus population. Thus our economic difficulties become an act of God instead of a consequence of bad organization. You can't blame the financiers or the politicians for overpopulation. If it is anybody's fault it is the poor who have too many children, and the moralist who withholds knowledge of contraception. But it is too late to remedy that in this generation. We must reconcile ourselves to unemployment until war or nature restores the population balance. So runs the argument.

A Perennial Alibi

It is an old story. In England in the early days of industrialism the humanitarians who pleaded for better wages and working conditions for labor were met by the contention that better living conditions would only increase the size of workers' families and ultimately, by the law of supply and demand for labor, bring down wages lower than before. In short, better conditions would cause overpopulation. Conditions were bad, they admitted, but unfortunately nothing could be done to change them. They were the result of natural law. Thus beneficiaries of the status quo always find the causes of social ills in nature rather than in the constitution of society. The theory of overpopulation as an explanation of human misery is a perennial alibi of the ruling class to cloak its own exploitation and ineptitude.

Modern industry with its staggering unemployment totals has given special plausibility to this alibi. But at the same time it has destroyed whatever justification it ever had. Modern techniques are producing a surplus of food, shelter and clothing, and there can be no true overpopulation with a surplus of these. "The Malthusian theory," writes A. B. Wolfe in an article on "The Criterion of Optimum Population" in the American Journal of Sociology, "if not as dead as the dodo, is in a state of suspended animation, at least in most of the countries of the western world. Pressure of population on subsistence is no longer imminent."

That queues of the unemployed are not symptoms of overpopulation becomes at once apparent when one pictures a country truly overpopulated. There all the factories would be running twenty-four hours a day. Every able-bodied person would be employed full time. All land that could grow even a radish or a cactus would be intensively cultivated. All the ships and sailors would be busy transporting exportable goods to

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other countries in exchange for goods deficient at home. Contrast that with actual conditions in the countries complaining of overpopulation because they have unemployment. Idle factories, idle men, abandoned farms going back to nature, ships rotting at their moorings. No, none of the industrial countries are overpopulated. A new frontier to settle would not help any of them. Yet one might almost wish for overpopulation. It would be better to starve because with everybody working they could not produce enough, than to starve because with only a fraction working they produce too much.

Is Japan Too Crowded?

The country that today makes the greatest show of overpopulation is Japan. Growing at the rate of one million a year, with a population per square mile of farm land twice that of Holland and four times that of England, Japan wants an outlet for her people. Japan has antagonized the world because of it. The emigration of her people into California and Australia led to exclusion acts and a fear of the yellow peril in America and the British empire. Her incursions into Korea and Manchuria made the Chinese her enemies. Her designs upon the maritime provinces of Siberia have caused Russia to mass troops there. But Japan justifies it all as a necessary quest for new territory for her people. Beyond question her population problem has started and is likely to start war. But is Japan overpopulated?

For 250 years prior to 1850 the population of Japan remained a constant 26 million. But since then it has grown to 65 million. It would have seemed impossible to the leaders of 1850 that the land could have supported more than double the number of people. But modern techniques in agriculture and industry have greatly increased the productive power of the land and people. Moreover greater density of population increases productive efficiency, as Henry George long ago pointed out. No one supposes that the process can go on indefinitely, however, and the question is, has the limit to increased productivity been reached? By no means. As Dr. Nitobe showed, Japan still has four million acres in Hokkaido where two million more people could be settled and three million more in the interior of the island for another million people. These lands are not developed partly because in the present market for their products they are unprofitable. But in a different economy they could be utilized if necessary. In industry there is room for greatly increased production given favorable conditions of foreign trade.

Cheap Machinery in Japan

Almost one million Japanese are unemployed with the loss of both man power and plant operation that that represents. Japanese factories are imperfectly mechanized. Because labor is cheap and plentiful, the industrialists use cheap and obsolete machinery. John E. Orchard, professor of economic geography in Columbia university, writes that he saw recently many loom and spinning frames dated 1894, 1897, 1899, 1901 and tells how a linoleum plant bought discarded hand print blocks from an American concern that had long since installed a fully automatic machine. Because of this difference in machinery and perhaps also in industrial skill the American southern cotton spinner, he says, turns out from four to six times as much per day as the Japanese, and the American weaver from four to ten times. What is done in America can be done in Japan.

With a rational system of international trade Japan could exchange the increased production with other countries for necessary food, shelter and clothing materials for the Japanese. Japan is not overpopulated in any ultimate sense of the word. She is suffering from an outworn economic system. And the other industrial countries that think they are overpopulated are likewise suffering for the same reason. It is a system which is not run to supply the goods of life to the people but to make a profit for a favored few. It is incapable of distributing the potential abundance to all the people. Given a rational system of distributing wealth, Japan could support her present population and many millions more, and given wide use of contraceptives she could end her population problem forever.

The Colonies Answer Britain

But seeking new territory will end in nothing but war and trouble. Other countries do not want immigrants. Stanley Baldwin in 1925 appealed to Canada and Australia to solve the English "overpopulation" problem by accepting 200,000 unemployed Englishmen as immigrants. The next day the Canadian minister of labor told the premier that he was sorry England had a population problem because Canada had one too. And the day after that the Canadian Trades and Labor congress supported the minister's declaration by saying: "The fact that the labor department records show a surplus of coal miners already in Canada should definitely give the quietus to those who seek to exploit the misery of British miners by trying to induce them to emigrate to Canada only to meet with similar conditions of unemployment as they leave behind. The same can be said of practically every other industrial activity."

Under the circumstances Canada found it impossible to encourage further immigration. The following year immigration from England actually declined 25 per cent and in 1932 was 85 per cent less than in 1925. The New York Times does not record Australia's answer, but despite vast unsettled territories she was no better off than Canada. She too had a surplus of workers and no doubt said so regretfully. If Canada and Australia think they are overpopulated, what hope has Japan from China, Russia or the Philippines? These countries will not welcome immigration and will resist if they can the seizure of their land.

It is of course absurd to say that Canada and Australia are overpopulated. As has been shown, this is also untrue of United States, England and Japan. But if a country thinks it is overpopulated, it makes no difference whether it really is or not. It will threaten to plunge the world into war as Japan has done, just the same. We need therefore to refute the theory of

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unemployment as a sign of overpopulation. It is a sign of the opposite, of under-consumption. We need to unmask it as an alibi to prevent radical reorganization of our economic system. "The fault, dear Brutus, is not in our stars but in ourselves that we are underlings." We have a production technique that can supply enough of the necessities to everybody. Let us see that it delivers the goods.

Laymen and the Social Gospel

By Robert Whitaker

HE WAS a modest and inconspicuous layman when first I met him, down in old Mexico, where he was a salesman for the Standard Oil company in the same city wherein I had a missionary charge. That was in 1887-1888.

We did not meet again until the autumn of 1920, nor do I remember that in the interval of nearly thirty-three years we had ever exchanged a letter. He had returned to the United States before I did, had settled down in the eastern city from which he originally came, and had exchanged employment with the Standard Oil company for his own adventuring in the steel business, wherein, it was reputed, he had become a millionaire. When we made contact with each other over the telephone in his home town, where I was a visitor for a few days, nothing would do but that I must spend the weekend with him in his home.

"No economics, Robert!" he said, at our luncheon together in the Union club, where he had asked me to join him. A little surprised at his knowledge of my interest in the subject, I acquiesced, willingly enough, and we chatted interestingly of our old time Mexican experiences and, in a general way, of the course of events for each of us in the long years between.

I

On our way to his home, which was all that heart could wish in delightful situation, reasonable yet unpretentious spaciousness, and convenient equipment, I learned that he had two sons, one of whom was an invalid as a consequence of war service and was off in the hills with his mother, the other and younger son the only companion of his father at that particular moment in the home. The boy impressed me favorably, though I saw but little of him as his engagements over Sunday took him away from the house except for a very brief time beyond his sleeping hours. But it was in connection with this boy that I had my first insight as to the father's economic reactions.

The boy was a student in a well known university, distant about one hundred miles. The father had visited him there on one particular occasion, and had listened to a lecture from one of the professors who had touched upon economic affairs and theory. The lecture had displeased my friend to such a degree that upon its conclusion he had engaged the professor in conversation. "I gave him to understand," he remarked with vigor, "that I would not stand for having my boy exposed to any such ideas as he had set forth, and that if I heard of anything further of that sort from him I would take up the matter with the trustees." It was the wealthy patron of learning who was affirming his own trusteeship of what scholarship, far beyond him, had to say.

It was on Saturday afternoon when he gave his report of the college circumstance to me. I made no comment, but bided my time. The opportunity came the next forenoon. We had breakfasted, and the boy had gone. My friend led me into the comfortable sitting room, settled down in a big chair near my own, and remarked in a cordial manner: "Now, Robert, I'd like to have a statement of just what your economic views are." The conversation which followed lasted for hours, due to his own evident interest in it. He listened well. His comments and objections were old stuff, and as superficial as old. It was no very difficult matter to prove to him that whatever he knew about the incidentals of steel production and marketing he had no economic perspective at all. Indeed, he acquiesced in the statement which I quoted from a leading English industrialist—a millionaire many times over—that "the big business man is necessarily one of the most ignorant men in the world because the exigencies and urgencies of business life are such under modern conditions of competitive life that he has neither time nor inclination for a scientific survey of the whole scene."

It was toward the close of our conversation that I put up to him the challenge which was the evangelistic objective of my argument. The rainy Sunday had afforded him excuse for devoting himself to our individual exchange of thought, in place of the usual attendance upon the Presbyterian church where his membership was. We had walked out a little while in the afternoon, when the rain ceased, and during the walk he had confided to me his warm religious faith and his desire to use the years of leisure and plenty which had come to him, shadowed only with the fear that he was about to lose his first-born son by the sickness which was upon him, in such manner as would be of some service to the world beyond that which his active business years had allowed. To this desire and devotion I referred as we settled down again in his home, by way of return for a moment to the main conversation of the day.

"I am not asking you, Harry," I said, in dismissing economic argument," "that you accept my point of view. But why don't you study into these things for yourself, and mediate your understanding of them to your own class?"

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He shook his head, not impatiently, but with an air of fateful resignation. "No, Robert!" he replied, "when the crisis comes I guess I'll have to be with my own class." His answer was yet more significant when I repeated the challenge the next morning, as we were about to separate. "No!" he answered again, adding these memorable words; "if I did they'd crucify me." He knew now that he knew little of economics, but he knew his "own class."

II

Different in economic status, but of like lovable personality, and of like religious devotion, is the business churchman with whom I have discussed often and again in recent weeks the problem of lay activity in the religious field. He is a man of very modest means, but comfortably prosperous in these times, at the cost of a steadfastly laborious life. He employs only himself and one assistant, also a devoted member of the same church to which he belongs. East and west, he has had long and wide acquaintance with both industrial and religious life, is fairly familiar with the modern point of view as to the Bible, though himself a Sunday school teacher, of the men's class, who makes no attempt to get beyond the devout homilies with which Sunday school "teaching" is usually concerned. But he takes his church connection seriously, and is probably the outstanding layman in his church. Moreover he is proud in a quiet way that in the denomination to which he belongs the custom of observing the Lord's supper every Sunday morning, or evening, *with laymen officiating rather than the minister,* gives laymen a prominence and activity which in his view of the matter tends to a desirable emphasis upon the layman's functioning in the church.

More than any layman I have met, I would say, this man concerns himself, in as nonpartisan a spirit as he can command, with the issue as to where the layman's responsibility and rightful control in the church coincides or conflicts with the desirable exercise of pastoral leadership and primacy. He is neither a radical nor a reactionary. But it is notable that his hesitancy as to the intrusion of any teaching in either church or Sunday school other than that which is conventionally acceptable to the membership at its conservative level is a reaction to prudential business considerations rather than a response to his own desire for a somewhat more progressive attitude upon the part of the church at large.

His own church carries a debt, not a very large one but large enough for these times. The unity of the membership is necessary to the liquidation of this debt and to the maintenance at the present level of the more than ordinarily prosperous patronage of the church by the community. Leadership in community singing, in the social and what may be called "church-table" fellowship of frequent dinners and suppers in the hall adjoining the church and part of its property, and even leadership in the good-natured rivalries of town sports by the "church team," together with increasing congregations and lecture audiences, seem to warrant a conservative business attitude lest these assets be endangered if any issues which challenge opinions are introduced. With an amiable tolerance toward liberalism, or even radicalism, *outside of the church,* caution must be had lest there be any awakening of intolerances within the church, or toward the church, if unpopular truth is advanced.

III

One instance more will suffice for this presentation of the problem as to the functioning of the layman within the church, and in relation to the vastly larger body of laymen outside of the church. This has to do with the recent annual meeting of the Southern California Methodist conference at Long Beach.

Last year this conference, under the stimulus of a considerable body of courageously progressive ministers, passed resolutions so outspoken against war and the essential warlike system of industry under which we live that legionnaires and Better American federationists of the vicinity made open attack upon what they termed the "seditionism" of these utterances. This year the laymen planned to forestall such "radicalism" by meeting a day in advance of the regular conference, and putting a restraining hand upon such "resolutions" before they could get to the conference floor. The effort was only in part successful, owing to the fact that certain laymen, including some who are not only Methodists but are also themselves legionnaires, proved to be less reactionary than their fellow laymen. Intimate report has it that some of the most radical utterances on the floor of the conference were from these business leaders who are beyond the ordinary business point of view. Nevertheless, a conservative clouding of the social sharpshooting of yesterday so as to eventuate in loose verbal firing seems to have been the sequence of more active participation by laymen in determining what the conference would say.

Ministers are, practically without exception, churchmen, and while many of them are conservative enough, both theologically and sociologically, and are, whether conscious of it or not, constrained thereto in considerable degree by the conservatism of their laymen of influential business standing, they have no such intimate connection with non-church conservatism as Christian laymen have. Laymen in the churches are in fact more influenced by their fellow laymen outside of the churches than they are by the social imperatives of the gospel.

Even Unheard

ACROSS the sky the strolling sun
Bears with him on his pilgrimage—
To what far goal or bourne who knows?—
Our small earth like a golden cage.

A golden bird-cage! Down the sky
The sun strolls onward, gay and strong:
And, whether or not he hears or cares,
Poets keep the earth a cage of song!

MERRILL ROOT.

BOOKS

The Crux of the Gospel

THAT STRANGE MAN UPON HIS CROSS. *By Richard Roberts. The Abingdon Press, $1.25.*

GEORGE TYRRELL wrote to Baron von Hügel: "What a relief if one could conscientiously wash one's hands of the whole concern! But there is that strange man upon his cross who drives one back again and again." There is the title for this book.

Dr. P. T. Forsyth wrote a book, "The Cruciality of the Cross"—what an excruciating title that was!—and that book furnishes the underlying thesis of this volume. It consists of four lectures given on the Kent Shaffer memorial foundation at Yale university. These lectures are required to deal with some aspect of the life, personality or teaching of Jesus. Doctor Roberts has not attempted to write a life of Jesus or to discuss the person of Christ but rather to state the impression Jesus has made on the world and to account for it.

In the first lecture, Ecce Homo, we are told that Paul at Athens had missed the mark, for in his speech on the Areopagus he had left out the cross, "the *crux* of the gospel, the fact which somehow makes the gospel a gospel." He changed his preaching at Corinth and from that time forward he "placarded" Jesus Christ crucified before the eyes of men. Jesus quickened lives then as he does now. All partial explanations of him as a genius or a poet or a captain of men, a teacher or a man of action, with a background of Jewish nationalism or eschatology, fail to give us the whole Jesus. We need the Crucified to express the whole inmost truth of his being. Calvary was "the supreme hour of the world, as it was the consummation of the life of Jesus."

The second lecture, The Teacher, denies that the times of Jesus were essentially different from our own. Jesus lived in the midst of violent nationalism, unemployment, graft, racketeering, blackmail and moral dissolution. Bribery and sensationalism were used to "put things across." In the first and second temptations of Jesus he refused these, and in the third he refused to resort to coercion. He chose faith, reason, love. He taught in the synagogues "a living, creative, adventurous ethic, which was always trying to outdo its own best." Silenced by the scribes and the Pharisees in the synagogues and in Galilee, he became not only a teacher but a man of action.

The third lecture, The Man of Action, declares that Jesus now decided to make a direct assault upon the Jewish authorities. Having concluded that he was the Son of Man of Daniel's vision, "he regarded himself as the representative man, called to be the captain of the human battle against harsh political systems and oppressive ecclesiastical institutions." He made the triumphal entry into Jerusalem, striking a blow for their rights. He turned out the money-changers and took the consequences.

The fourth lecture, The Crucified, details the trial and death of Jesus. In the environs of Calvary were "all the forces that make and have ever made for death in this world: vested interests in church and state, cunning and expediency, ignorance and prejudice, hate and cruelty and indifference—all the things that through the ages have degraded and enslaved and violated the spirit of man." As Fairbairn said, "Calvary is an epitome of the world." When Jesus said, "It is finished," he meant that he had failed. The cross presents not a finished work but a finished personality. We must come to terms with this personality of Jesus. Are we for or against him?

At points the lectures suggest some more critical positions. The story of the cursing of the barren fig tree and the story of the Gadarene swine are rejected as having been mistold and misunderstood in passing from mouth to mouth, and it is doubtful whether we can accept all the apocalyptical utterances attributed to Jesus, for they no doubt are to be taken "as showing that there was a certain clouding of his mind" at the time.

Is it true that Paul's sermon at Athens was a failure? If Dionysius the Areopagite and Damaris and others with them believed, was not that enough to satisfy any man? Paul had preached Jesus and the resurrection. Did he go on to Corinth thinking he had missed the *crux* of the gospel? It would be hard to prove it from First Corinthians. The fifteenth chapter has the fullest discussion of the resurrection to be found in the New Testament, and Barth declares that the preceding fourteen chapters are simply introductory to the fifteenth, "the peak and crown of the epistle." Paul thought that the gospel which he preached and by which men were saved must include the resurrection. The fifteenth chapter of First Corinthians proves that clearly enough. Even Doctor Roberts adds an Epilogue to his lectures, upon the text, "We behold Jesus . . . crowned with glory and honor." He seems to suspect that without the resurrection Calvary "would have significance only as one among the tragic frustrations of history."

DOREMUS A. HAYES.

Alcohol and Science

ALCOHOL: ITS EFFECTS ON MAN. *By Haven Emerson. D. Appleton-Century Company, $1.00.*

SANE and fair-minded, the little volume by Dr. Haven Emerson will be welcome to many who, while desiring to know the facts about alcohol, have been suspicious of anything on the subject, fearing that it might be propaganda. Now that, whatever one's attitude toward the subject, one is confronted at every turn by some phase of the question, a scientific discussion, based upon the late findings of science, is an invaluable contribution to the subjects of health and economics. A member of the National advisory health council and of the Commission of expert statisticians of the Health section of the League of Nations, Dr. Haven Emerson is the editor of the important scientific symposium, "Alcohol and Man." He is professor of public health practice in Columbia university and an associate editor of the Survey.

Unlike the large symposium, this little volume contains not much over one hundred pages, divided into twenty-seven brief chapters, with definitions of food, drugs, poisons, narcotics, stimulants and depressants, and discussions of the effects of alcohol on brain, nerves, muscular tissues, on the bodily organs and the special senses. The relation of alcohol to mental and social diseases and to tuberculosis is discussed, as well as of the beverage use of alcohol to social, economic and industrial uses. The references are largely to European authorities. Dr. Emerson is to be commended for placing an authoritative presentation of this important subject before the public in a convenient and inexpensive form.

LAURA BELL EVERETT.

Books in Brief

CRUCIFY ME! *By Angela Morgan. Poetry Publishers, 529 Callowhill St., Philadelphia, $1.50.*

The dominant note of Angela Morgan's poetry is that of a passion for such universal brotherhood and justice as shall find expression in the righting of social wrongs and the establishment of a commonwealth of humanity. The word "passion" is

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often lightly used, especially in the phrase "social passion," when nothing more is meant than a mild preference or a genteel humanitarianism. It is not so used here. It means that she is aflame with zeal. The title of the book suggests the intensity of her feeling. But though this is the dominant note, it is not the only one. Miss Morgan may be a rebel against things as they are, but she is a very winsome rebel. Love and beauty are also congenial themes of which she writes lyrically and eloquently.

THE FOUNDRY. *By James Halper. Viking Press, $2.50.*

Mr. Halper is a young Chicagoan who burst suddenly into fame a year or two ago with a novel about New York—"Union Square"—which was selected for distribution by one of the big book clubs. The cynicism which marked—and some think marred—his first novel has disappeared from the second. It is a rowdy, lusty tale, the action of which is located in an electrotyping foundry only a block or two from The Christian Century office. South Dearborn Street may now have a double reason for being on the literary map! One might hazard the guess that Mr. Halper had learned his technique from Dos Passos and Hemingway, but his spirit seems more akin to the former. Rowdy as it is, there is a fine human sympathy in it. All the characters in the story, bosses as much as bossed, are caught in the same inscrutable web.

CORRESPONDENCE

One Result of Joining Hands with That Notorious Sheet

EDITOR THE CHRISTIAN CENTURY:

SIR: As a subscriber to The Christian Century I must raise a strong protest against the socialistic and communistic character of the articles which you have been printing. This magazine was given me as a Christmas present and for a time I thought it would be of value to me in my religious work as a layman and a teacher of a large men's Bible class. I soon found, however, that the magazine had every appearance of being more interested in the advancement of a political economy of the socialistic order than of advancing the kingdom of God. Call it the "new deal," the "new order," or anything you choose to conceal the real purpose, each issue is bearing further to the left and now I note you have joined hands with the World Tomorrow and have taken over some of the writers of that notorious sheet to add to those who already disgraced your pages.

I have practically ceased to read The Christian Century because I find very little in it of Christian appeal, and henceforth it will be promptly consigned to the waste basket as soon as received. We have entirely too many revolutionary magazines using their persuasive arts to poison the minds of the sensible people of the nation, and the worst type of such literature consists of those which pretend to be in the nature of a religious publication, thus deceiving the public into reading them for religious purposes. There is certainly nothing of a religious issue in socialism, and it appears to me most deplorable that it should be presented as such. There are too many good religious publications to waste my time with such trash.

Seaboard Air Line, Norfolk, Va. WILLIAM E. BISHOFF.

Boycotting for Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Homrighausen in his excellent article in The Christian Century for August 29 is a bit sentimental when he speaks of the boycott of nazi-made goods. He fails to take account of the fact that "Nazi means war" and of the suffering, not only in Germany but all over Europe, that the Hitler-Göring war will cause. The suffering caused by the boycott is infinitesimal compared with the mass agony of an aero-chemical war. Practically all experts agree that sooner or later Germany will go to war—unless the nazi regime is overthrown.

Only an economic crisis which the many foes of Hitler, inside Germany, can exploit will cause the nazis to fall. The boycott is one of the ways (as Dr. Homrighausen himself admits) to bring about the economic crisis. It seems to me, therefore, that one of the most effective methods of promoting peace is by means of the boycott. No peace treaties or pacts will be of any avail if the nazis continue in power—war will come. It is time for the peace movement to do something effective. The boycott, which is nonsectarian and worldwide, is a powerful method, ready-made, to stop the war mongers of the Ruhr.

Chicago. JAMES M. YARD.

"Negress"

EDITOR THE CHRISTIAN CENTURY:

SIR: This is to thank E. Eugenia Sheppard for reminding us to use Christian courtesy and apply no appelation to others which is offensive to them. This should apply with equal stress to all. It is a stain not only on our Christianity but upon our culture and gentility to refer to Negroes, Chinese, Italians and others by terms that are intended to convey contempt.

The lady is doubtless in error, however, when she states that there is no etymological basis for the word Negress. "Ess" is used to indicate gender in very few cases of animals, but in many cases in the higher strata of life. *Vide* god, prophet, priest, emperor, prince, count, poet, heir, baron, governor, actor, Jew, host, giant, mister, waiter, hunter, etc., etc.

But if "Negress" causeth our brethren to offend, let us avoid the word while the earth standeth.

Minneapolis, Minn. W. G. CALDERWOOD.

Ministers and Campaign Committees

EDITOR THE CHRISTIAN CENTURY:

SIR: Never in my thirty years of ministry has the church been so bombarded by the politicians as in the recent California primary campaign. Never in the history of the state were there so many candidates begging for a political job; due undoubtedly to the present unemployment situation. A typical last minute mail brought this statement: "The church has the balance of power in the state. Therefore, let us realize our strength, unite our forces and elect a governor who will support progressive and Christian principles." This same letter told how his opponent (an outstanding church member of prominence) is backed by some of the "most vicious element" of the underworld.

From the headquarters of this same dubbed "underworld" candidate came an appeal signed by forty of the most prominent ministers of Los Angeles county. (Prominent ministers were also on the first appeal.) This pamphlet showed the candidate whom I was assured by other ministers to be tied to the vicious element to be a very active church member, president of the men's brotherhood for 13 years, and praised "his unswerving attitude in the realm of morals."

"May we suggest that this coming Sunday at your services, as well as all your adult bible (note small "b") classes, you tell your people how the church is being fooled by the political manipulations of the Merriam campaign managers—open and under cover," was the appeal of still another "Churchmen's Committee of One Thousand."

Another sidelight on this bombardment: a sister of one of the candidates called from long distance, asking me as a minister to recommend her brother before my people, stating that he has been

a member of the Christian church for more than 25 years. On asking her what Los Angeles church he was a member of, she replied that he had never transferred his membership from the east.

The church should be actively interested in politics but we have a situation where self-appointed "church committeemen" and overzealous local pastors to please their ambitious members have dragged both the church and the ministry into a most compromising situation. This is the day for the church to speak without equivocation in our present political and economic crisis but the issues at stake make it imperative for the church to speak in defense of justice and equality rather than any candidate. What is the church to do? With the right wing of reactionaries "as dangerous as the communists" backed by prominent leading ministers and church members; with the left wing led by a socialist and endorsed by many ministers and a host of church members; and with the "middle-of-the-road" group likewise endorsed by prominent ministers and church members, where is the church's "balance of power" for progressive and Christian principles?

Wilmington, Calif. CHARLES H. SWIFT.

Church Colleges and Freedom

EDITOR THE CHRISTIAN CENTURY:

SIR: The presidents of the church-related colleges throughout our land are indebted to you for publishing Bishop Anderson's article on the church college as the battleground of freedom. His introduction states the crisis exactly: "A generation is being taught that freedom of thought is an enemy to society." This is undeniably true of Europe. It must not become true of America. The church-related colleges are in a peculiarly strong position to stand for freedom of thought, if they are loyal to the spirit of the Lord Jesus and resist the temptation to copy the standards and methods of state-controlled institutions.

It is not altogether certain, however, that the church-related colleges will do this. Their faculties are composed of men not unlike the men who make up the faculties of state schools, and the persuasion to be silent lest you offend a conservative board of trustees is as potent as the fear of offending a state legislature. The need is for men in both types of institutions who will practice the freedom of thought they preach, and challenge trustees or legislators to do their worst. The battle for freedom will not be won on any field by strategic retreats, but only by open attacks.

In spite of this similarity of the problem in both church-related and state-maintained colleges, I agree with Bishop Anderson that teachers and administrators in the church-related institutions have the better chance of sustaining the cause of freedom. While ecclesiastical control of church schools is decreasing, political control of state schools is increasing. Let the church-related colleges rededicate themselves to "the old principle of freedom of thought and conscience." Let them build a curriculum in which faith in man, in brotherhood and in God interprets every course, yet allows every student to make his own interpretation. Let them present to confused youth the Christian philosophy of personality and of society, and youth will seize upon this unification of his own thought as a complete answer to his doubts and fears.

The great day for the church-related colleges of America is in the future, not in the past. For our place is on the side of freedom, and the eclipse of freedom in our day can be only a temporary darkening of the light by which mankind has climbed up from savagery.

Centre College, Danville, Ky. CHARLES J. TURCK, President.

For Strikers' Relief

EDITOR THE CHRISTIAN CENTURY:

SIR: In the name of a half a million textile workers of the nation, the Emergency Committee for Strikers Relief appeals to you and your friends to bring food, medical care and clothing to the families of the strikers, to the wives and children of the dead and wounded.

In the deep south where exploited workers seemed just a short time ago to be weary to the point of apathy, thousands of textile workers are today battling for their families and their unions. Five years ago when the Marion massacre occurred, and the Gastonia strike was overwhelmed by the textile tyranny of the north and south, the hope was that some day the workers of the whole industry would together strike for the fundamental rights of men and workers.

Today they are striking and picketing; today they are marching in the face of bayonets and guns and tear gas—all the grim weapons that merchants of death provide.

Frank J. Gorman, leader of the textile strike, has asked this committee to help provide relief for the strikers. In many communities the promised aid from the Federal Emergency Relief administration has not been forthcoming. Newspapers have carried reports of local relief officials in New England and the south who declare they will not feed strikers.

But the workers must eat today; they must be cared for immediately. We must not let them and their families picket the mills with hungry stomachs. Send funds at once to the Emergency Committee for Strikers' Relief, 112 East 19th street, New York city. This is no time for fancy appeals. We ask you to give: we ask you to get your friends and neighbors to give all they can. Old clothes can be used as never before. You can send them to the committee, too. But money is the great need!

New York city. NORMAN THOMAS, Chairman.
REINHOLD NIEBUHR, Treasurer.

In Defense of the Present Chaplaincy

EDITOR THE CHRISTIAN CENTURY:

SIR: Why should it be regarded as surprising that, from the governmental viewpoint, the justification for employing ministers as commissioned chaplains of the armed forces is that such chaplains are deemed valuable aids in promoting military efficiency? The principal work of chaplains is and should be spiritual ministry to officers and enlisted men but in a country wherein any established religion is specifically forbidden by the constitution and, in theory at least, there is a separation of church and state, it would be contrary to such principles for the government to provide services of private benefit to any special class of government employes or other citizens unless such services were also conducive to the public good. Mistakenly or not the general welfare has by immemorial usage been regarded as demanding the use of armed forces to preserve civil order and prevent foreign invasion. The army and navy provide medical services for their personnel, not to enhance the soldier's comfort but because a sick man cannot do the work for which he is paid.

We as Christians may deplore the use of religion as a means of enhancing military efficiency but examples of similar attitudes toward religion are equally common in civil life. Is it not notorious that employers have been known to help support churches because of the supposed value of religion in reducing crime and in making labor satisfied? It might be embarrassing to analyze contributions to church causes to find out how many dollars are given as a result of personal religious fervor and a desire to win souls for Christ and how many for more worldly reasons.

It seems to me that attacks on the chaplaincy strike at fruits, not at roots. If we think nationalism with its competitive commercialism is evil and brings about war as an inevitable consequence let us disown the system as a whole and not waste ammunition on such a small detail as the commissioning of chaplains. Refusals of conferences to recommend their ministers for commissions as chaplains leaves me cold. Let us read of churches, endowed church colleges and other ecclesiastical institutions refusing income from the bonds and stocks of corporations engaged in selling war munitions or gifts from members whose incomes are derived from this traffic. In the past some church organizations refused to allow a saloon owner or any other person engaged in the liquor traffic to continue church membership. This was done though the civil governments legalized the traffic. The churches should make up their minds whether or not the institution of national defense by military means as practiced to date is Christian or not. If the system is justifiable, the employment of chaplains by the government is logically also justifiable; if the system is totally unchristian it calls for a far more radical break and infinitely

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greater sacrifices on the part of the church than merely to disown a few chaplains in the armed forces.

I wonder if we are clear-sighted in thinking only of military and naval forces in the light of international warfare. Some of us are of the opinion that the United States will probably not be called on to engage in international war for decades, if ever, but some of us believe the relatively tiny regular army is none too large for the preservation of civil order in this era of strikes and industrial unrest. Of course, politicians soft-pedal this function of the regular army but to any informed observer it is patent the nation has not so far advanced that the ultimate sanction for law and order is the wisdom and fairness of supreme court decisions or acts of congress but is the ability and willingness of the people to enforce their will by force on selfish and recalcitrant minorities. I do not see that it would be wise to abolish the regular army and navy even if the Paris pact and other treaties were actually more than bits of paper and did actually guarantee an end of international war. So long as in this imperfect world Christians must defend their lives, property and social peace by maintaining armed forces it seems to me logical to have the state pay ministers of religion to do what they can to make the defenders of the public welfare conscientious and righteous men.

First Presbyterian Church, Bordentown, N. J. ROBERTS WILLIAMS.

Can a Strike be "Partially" Settled?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am enclosing my reply to a letter received from Mr. S. S. Day concerning my article on Buchmanism and the coast strike which recently appeared in your pages. Mr. Day advises that he sent to The Christian Century a copy of his letter, and I am sure he will join me in the request that you publish both letters.

Los Angeles, Calif. CHESTER WILLIAMS.

Mr. Chester S. Williams,
Los Angeles, Calif.
Dear Mr. Williams:

In the July 25, 1934 issue of The Christian Century there appears an article by you entitled, "Buchmanism 'Settles' the Coast Strike." Leaving aside all matters of interpretation, I would call your attention to a misstatement of fact which I am sure you will want to correct in the pages of The Christian Century.

I quote from the first paragraph of your article where you say, ". . . the Oxford group movement takes definite responsibility and credit for solving the Pacific coast longshoremen's strike." You give as authority for your statement what you term "the manifesto of the Oxford group published in Banff, Canada, June 8, 1934." I take it that you are referring to a leaflet entitled, "The North American House Party" and dated Banff, Canada, June 8, 1934. If so, I beg to call your attention to the first sentence of the sixth paragraph of the article captioned "Concerning Strikes." This sentence reads, "The Oxford group has a right to be proud of the part its members played, under God's guidance, in effecting a partial settlement of the disastrous strike which has recently tied up all shipping on the Pacific coast."

The "manifesto" clearly states a "partial settlement" and correctly so, as that part of the longshoremen's strike that had to do with the Alaskan fisheries was brought to a settlement as the leaflet states. I have again and again heard this incident mentioned by members of the Oxford group and always they have made clear the point that the settlement claimed was that pertaining to the Alaskan fisheries. No claim has ever been made that the coast strike was settled in toto.

I am sending a copy of this letter to The Christian Century and I am sure that both you and the magazine will want to correct your misstatement.

Catskill, N. Y. S. S. DAY.

Mr. S. S. Day,
Catskill, N. Y.
Dear Mr. Day:

Thank you for your letter pointing out that one sentence in my recent article in The Christian Century went a little further in crediting the Oxford groups with claims of solving the strike than my source would permit.

With the exception of the sentence you quote, the rest of the paper put out by the North American House Party shows no modesty in portraying the part its representative played in solving the coast strike. I did not have space to quote the sections of the paper that claimed outright that when God was brought into the conferences a great calm settled over the meetings, and conflicts dissolved. The paper from beginning to end gave a definite basis for the impression that the strike had been solved by making Christ the arbiter, and that only the signing of the agreement between the former enemy camps, suddenly convicted of the bond of brotherhood between them, remained to be done.

You are probably aware of the fact that this strike was declared settled several times by the employers through their controlled press. The house party announcement was in the same vein. As far as I can discover, the Oxford group need not find cause for pride in even a partial solution. About all that can be said is that the representatives of the Oxford groups were on the spot when an agreement was reached for releasing certain ships. The release of these ships under union orders had nothing whatever to do with a solution of the strike. However, I am glad to recognize that the paper from which I quoted did include the sentence you have quoted.

Los Angeles. CHESTER WILLIAMS.

Morals and Murals

EDITOR THE CHRISTIAN CENTURY:

SIR: Having read with considerable gratitude your editorial on the Winnetka mural in the issue of August 8, I am somewhat dismayed at the rejoinder later published over the name of L. A. Mead. There was such tolerance and good sense in the editorial that one does not understand how it can have been used as a sort of moral springboard for the dive into art and morality which follows.

The contributor's resentment would seem to be twofold: Orozco's mural is ugly, hence not "good" art; and it is primitive and militant, hence undesirable. The amazing conclusion to all this is that while the mural is "perhaps fitted for an institution in Yucatan," it is certainly "out of place in a Christian college." Before offering any rebuttal to the statements on which this conclusion is based, I must pause to exclaim over this new sectarianism of art wherein it is hinted that the supposedly Christian students at Dartmouth are more in need of protection than are the supposedly pagan students in Yucatan. I am indeed astonished that art has become so national: are we to gaze only upon the works of American painters?

Of the esthetic value of this particular mural I am in no position to judge, being a mere layman who has moreover not seen it. But I have seen others from the same brush, both in the original and in reproduction. I am inclined to agree with Anita Brenner, author of "Idols Behind Altars," that a renaissance obtains in Mexico and Central America today which is unparalleled throughout the western world. I find the "crude" virility of Orozco in pleasing contrast to the insipidity which characterizes both form and content of most contemporary American murals. Have we perhaps become so accustomed to the innocuous and mediocre work of a host of "artists" that when something more genuine comes our way we can no longer stomach it? Although willing to grant that tastes differ and that many may not consider the murals of Orozco "beautiful," I find it in the end unfair to say that he "does not try to present any beauty whatever." One wonders what Orozco might say to that. . .

The second criticism, being of a subtler nature than the first, is harder to meet. The moral implication would seem to be that violence and unrest are engendered by the mere gazing upon such a mural as is here described. This, incidentally, is what motivated the Rockefellers when the now famous Rivera mural appeared within the sacred haunts of the Center itself; something of the sort must have worked in an obscure way through the minds of the Winnetka school board recently. But whereas at Winnetka there were, at least, children of grade school age to be considered —and at Rockefeller Center the patrons were not all, surely, of

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a university level of intelligence—the situation at Dartmouth differs quite obviously. If our Christian students must be so carefully protected from the wiles of a Mexican Indian, what is to be their fate when one fine day they emerge into the world, where paintings are indiscriminately hung here, there, everywhere?

Too, there was in that Greece to which the reader refers one Aristotle, whose theory of poetics—through which is given us a word of new philosophic content, *katharsis*—contains within it the germ of an answer to our present problem. For Aristotle held, briefly, that through expression of the grim, the terrible, the tragic—perhaps even the militant?—in art forms, a catharsis or purging of the soul so universally subject to the grim, terrible and tragic might obtain. In that same Greece which saw the production of plays by Sophocles, Aeschylus, Euripides and the like, there were even more cathartic Dionysian rites. We do not participate in such rites today. But what of Strawinski, whose "Sacre du Printemps" involves excruciating dissonances, drum beats, raw and unseasoned chords—all plainly illustrative of, or rather the embodying principles of the ancient rites of human sacrifice? None who have heard this sort of modern music have, to my knowledge, indulged in the rites portrayed therein. What of the plays of O'Neill, the briefer phantasies of Schnitzler and Mann, the African opera "Kykundor," the "Poem d'Extase" of Scriabin, the "Mother and Child" of Max Weber? Would the replacement of all these by more "acceptable," un-modern art forms solve the problem raised? Would it be of profound moral benefit to the students at Dartmouth were Orozco's mural replaced by an ineffectual painting such as Hoffman's Christ?

It would be most interesting were a straw vote on the subject to be taken by the students at Dartmouth. On the basis of such a vote one might proceed to answer, for Dartmouth at least, the trying problem of morals and murals here raised.

Western Springs, Ill. CHARLES GROS.

The Question Box

What is the Christian teaching regarding the origin of the individual soul? Is each case an act of divine creation—does God breathe into the embryo, however imperfect it may be, the breath of life, making it an immortal soul? Or does God allow human beings, however bad, to be creators of immortal souls? F. D. L., Lancaster, Pa.

IN approaching an answer to this question, which in our present state of knowledge is of course beyond the limits of wholly satisfactory explanation, it is natural that the biblical statements should first be considered. The writers of the Bible, both of the Old and the New Testament, employed the language and ideas familiar in their time. They used the facts and beliefs in the areas of history and science as they had received them from the past. They had no other insight into the realities of the past or the present than that which experience and tradition had furnished them. In their thought and teaching the soul is the direct gift of God, an inbreathing from the divine lips, according to the earlier story of creation, and in the later priestly narrative humanity was created in the image of God, implying an act that included both body and soul (the latter term designating all there is of man apart from his physical being.) This is the view held consistently throughout the scriptures, though infrequently discussed. Judaism and Islam both accepted the general view presented in the Bible, particularly in the Old Testament, though both systems added many speculative features.

The man of scientific training today starts with the problem at the point where life begins. He does not know how it begins or how it first began. The origin of life is as yet an unsolved problem, and the scientist and the psychologist confine their attention chiefly to changes in life after it has appeared. That story covers almost incalculable periods of time. If the history of our earth extends over a hundred million years, half of that period may well be assigned to the presence of life upon the planet, and the last quarter of it to the human adventure. At some point or series of points in the course of the great experiment there appeared creatures with qualities varying from those in the earlier types of life. Consciousness there had been, intelligence of an order, and in many animals of high order, some approach to the power to reason things out. But with man comes self-consciousness, capacity of insight, beginnings of speech, the discovery of fire and its value, tools, constructive ability, the capacity for social organization, and a sense of spiritual values. Whenever these elements appeared in the long development of animal life, then man first emerged, and the Genesis stories are the dramatic representations of that fact.

Such in barest outline is the interpretation which science is putting today upon the rich and suggestive problem of man's intellectual, ethical and spiritual genesis and evolution. The man of Christian faith is not in the least discomposed by an array of the biological facts, and such an explanation of them. The moral and religious values of the Bible have never suffered from any outbreaking of scientific light. The truth regarding the origin and growth of the soul of man lies not in the area of mere individual experience but in that of social inheritance and growth. It is a cosmic process in which individuals are privileged to participate. The term "immortal souls" would seem too ambitious to apply to human nature. Would it not be better to speak of souls some of whom have capacities for survival in virtue of deliberate choices and effort?

What is your interpretation of the beast figures in Daniel, chapter seven, and of the reference to the Son of Man in that vision? J. B. F., Evansville, Ind.

THE book of Daniel belongs to the list of apocalyptic books, and is the leading book of that character in the Old Testament. Its date seems to have been about the year 164 B.C., in the times of the persecution of the Jews by Antiochus Epiphanes of Syria. Its purpose was to encourage the faithful to persevere in their fidelity to the law and their worship of God. In pursuit of this purpose it uses the character of Daniel, a prophet of the Babylonian period, whose loyalty to his religion, and whose power as an interpreter of the will of God, made him a distinguished figure of the earlier age. The first half of the book deals with his exploits at the court of Nebuchadnezzar. The second half records a series of "visions" in which he is the speaker, and in which the events of the years intervening between the times of the historic Daniel and those of the writer of the book are recounted in the form of "prediction."

After the manner of apocalyptic these events are repeated several times to make the meaning clear and unmistakable. They are recounted in the form of four world empires. The first is the Babylonian (the gold head of chapter 2, and the lion of chapter 7); the second is the Median (the silver breast and arms, of chapter 2, the bear of chapter 7, and the shorter horn of the ram in chapter 8); the third is the Persian (the brass thighs of chapter 2, the leopard of chapter 7, and the longer horn of the ram in chapter 8), and the fourth is the Macedonian empire of Alexander the Great (the iron legs and feet of iron and clay of chapter 2, the terrible beast of chapter 7, and the he goat of chapter 8). The little horn of chapters 7 and 8 represents Antiochus, the persecutor. The stone of chapter 2, which becomes a great mountain, and the Son of man coming in the clouds represent the kingdom of God, identified in chapter 7, verses 18 and 27, as "the saints of the most high God," i.e. the Jewish people.

The book is throughout a Jewish apocalypse. There is no reference in it to the Roman empire, as was the earlier view, nor to Jesus. That he was familiar with it, and saw the appropriateness of its reference to the desecration of the temple by Antiochus as applicable to the new tragedy that was soon to befall Jerusalem, is evident from his allusion to the words of Daniel 9:13 in his apocalyptic discourse (Matt. 24:15). Similar is his use of the language of Daniel 7:13, which in that passage is explicitly explained as referring to "the saints," but which he then applied to himself as the one whom it more adequately described. The book of Daniel was a tract for the times in which it appeared. It contained no reference to any later age. But its vivid imagery and its high courage made it a favorite document with the Jewish people, the early Christians, and the church throughout the centuries. H. L. W.

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NEWS *of the* CHRISTIAN WORLD

Communism Seen as 'Anti-Christ'

A. F. of L. Leader at Labor Service—"Fellowship Monday"—New Weekly for Presbyterians—Crime

(Correspondence from New York)

NEW YORK, Sept. 8.—The implacable hostility of the A. F. of L. to communism was vigorously expressed by Matthew Woll at the labor service in the Cathedral of St. John the Divine last Sunday. In a speech that was broadcast by the Columbia system the vice-president of the federation laid the blame for the San Francisco general strike to the emissaries of the soviet. Mr. Woll urged the church and labor to stand together in devotion to the principles of social justice but against communism. "Lest any one think we are tilting at windmills or engaging men of straw," he said, "I assert that the movement of revolutionary communism has, is, and, by its fundamental law, must in the future be both anti-Christ and anti-labor. The Marxian doctrine that 'religion is the opiate of the people' apparently applies to every other religion save communism." Mr. Woll charged that the third international had ordered the communist party in America to "smear the NRA." But to one who reads the papers, the reds hardly seem to be the only "smearers."

* * *

Labor Sunday Sermons

In many of the pulpits of our city Labor Sunday was observed by forthright utterances on social issues. In Brooklyn at the Union church of Bay Ridge, the pastor, Rev. John Paul Jones, praised the Labor Sunday message of the Federal council but said he wanted to supplement it by proposing a threefold program for the churches of America. As item one in that program Mr. Jones urged that the church insist that labor should never be thought of primarily as a commodity. As item two he urged a united effort on the part of the churches to secure adequate unemployment relief and the establishment of both a minimum wage and a maximum income. And the third proposal in this pastor's program was that the church should discipline influential laymen who might seek to obstruct a program of social justice. Mr. Jones pointed out that it was absurd for any American to have a larger income than the President of the United States.

* * *

"Fellowship Monday"

The national committee for religion and welfare recovery announced this week its plan for a nationwide observance of Oct. 1 as "Fellowship Monday." Dr. Everett R. Clinchy, well known for his leadership in bettering Jewish-Christian relations, is in charge of the program for this day. The avowed purpose of this day is the bringing together of all the constructive elements in each community to work out plans for cooperation during the coming year on projects in which they have a common interest. "Fellowship Monday" is to be followed by "Fellowship week" (Oct. 1-6) during which each community is asked to secure 100 per cent attendance in its churches and synagogues. The prospects are for a wide observance of this special day and week.

* * *

Social Work Courses for Church Workers

The greater New York federation of churches, in cooperation with the social welfare department of the Scudder school, is offering two social work courses for church workers. These courses are scheduled to begin the first week in October and will be given in the auditorium of the Scudder school at 66 Fifth avenue. Dr. Willoughby C. Waterman of Brooklyn college, a sociologist and experienced social worker, will be the instructor and credit for the work done will under certain conditions be granted by New York university.

* * *

New Presbyterian Paper to Begin Publication

A group of Presbyterians have completed arrangements to take over the good will and assets of the Presbyterian Advance of Nashville, Tenn., and publish a bi-weekly magazine here in New York. A corporation formed under the laws of the state has been set up of which Rev. Phillips P. Elliott, pastor of the First Presbyterian church of Brooklyn, is president and Prof. Robert Hastings Nichols of Auburn secretary. The new paper is to be called the Presbyterian Tribune and it will seek to help Presbyterians see the social and economic implications of the Christian gospel. Quite contrary to fears expressed by some extremists within the church the new publication is not being launched for the purpose of carrying on theological debate. It is expected that the first issue will appear October 4.

* * *

Death of David H. Morrison

Rev. David H. Morrison, a clergyman who has achieved considerable fame as a painter, died this week. Mr. Morrison served as pastor of the Church of the Son of Man on West 104th street until ill health forced him to retire a few months ago. In 1932 his painting "Union Square" was one of 18 works by American artists acquired by the Metropolitan museum of art. Two years ago he was a candidate for the presidency of the art students' league but was defeated by a small margin.

* * *

Warden Lawes On Crime

Lewis E. Lawes, warden of Sing Sing, expressed himself with candor the other day as he sailed for Europe. He asserted that for every man in prison nine others ought to be there and he added: "We'd be surprised to know how many persons in the so-called higher walks of society are criminals who have been lucky perhaps in not being caught and this goes for many of our best statesmen."

EDMUND B. CHAFFEE.

Methodists Form New Youth Body

Convention at Evanston Leads to Organization of Council—Adopt Pacifist Stand—For and Against NRA

(Special Correspondence)

CHICAGO, Sept. 7.—What is our present world situation? In the midst of that situation, what is the task of creating a Christian society? And what is the task of creating Christian personality? What are the resources and methods available for building a new world in terms of persons as individuals and society as a whole?

None of these questions was completely answered when the National Council of Methodist Youth met in the First Methodist church of Evanston, Ill., Aug. 30 to Sept. 2. But the 1,012 delegates, coming from all parts of the country by almost every method of transportation, including hitch-hiking, made a start. The result was a set of resolutions that, for range of subjects and for detailed suggestions for action, stands alone even in these days of many resolutions. More than that, the frank facing of these questions resulted in plans for carrying forward the work of the council through a continuation committee and for more councils, both regional and a national, that will tone up the lives of Methodist youth, if a new movement does not actually emerge.

Adopt Pacifist Stand

The resolutions, according to Hayes Beall, a student at Yale divinity school and president of the council, "become the magna charta for a new Christian youth movement embracing all Methodist youth, who now stand ready to cooperate with all other Christian youth in an aggressive attack on the ills of our day." How ready they are may be judged from such statements as these: "In accordance with our Christian convictions, we declare our intention neither to sanction nor participate in any war for any purpose whatsoever. . . . As Christians we are unalterably opposed to all types of military training, voluntary or compulsory. We, therefore, declare our sympathy with all conscientious objectors. . . . We believe that, before permanent peace can ever be achieved, the present economic system must be changed to a cooperative commonwealth. However, in the meantime, we will give our lives to the creation of a world of brotherhood and peace. . . .

"We will invite members of other races to share in our experiences in our institutes, district conventions, conferences and local church meetings. . . . We condemn the practice of setting up a differential wage system in the NRA whereby Negro workers receive lower wages than the standard minimum wage level. . . . We are in favor of legislation by the United States government to put oriental races upon a quota basis similar to other nationalities. . . .

"We condemn capitalism, with its unem-

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ployment, selfish competition, and waste which inevitably accompany it. . . . We condemn the system on economic, ethical and Christian grounds. . . . We approve of the new deal in so far as it seeks to insure collective bargaining to labor and to increase purchasing power. . . . We deplore the methods of the new deal in destroying food and clothing in the face of starvation and nakedness. We commend the new deal for its good objectives, and criticize it because it does not attack the root of the dilemma, the profit motive. . . .

"We are opposed to violence as a method of settling disputes. . . . We advocate the promotion of a youth and adult educational movement in our local churches upon the subject of consumer's cooperatives and upon the causes and cures of economic depressions."

Albert Day, Kirby Page Speak

In the speeches and discussions that led to the formation of such conclusions, the theme of the council, "Working with God for a New World," was always in the fore. "Are these the dreams and hopes of God, or are they a mere gossamer web spun out of our own brains?" Dr. Albert E. Day of the Mount Vernon Place Methodist church, Baltimore, Md., asked us in his keynote address. He presented the need for a new economic world, a new political world, a new ecclesiastical world, a new moral world, and a new international world. The council was ready to agree with his answer that those are God's dreams, and with his statements: "We must work with God for a new world, if we are to work with him at all" and "We must work *with* God if there is to be a new world." Dr. Kirby Page, speaking on the question, "What Shall Christian Youth Do about War and Peace?" and again on, "The Task of Christian Youth in Building a Christian Economic Order," bore down heavily on the importance of looking at both tasks from the religious viewpoint. He said: "A conference that deals with the problem of property must be a religious conference, if it is to be of any value."

Dr. Regina Westcott-Wieman of the University of Chicago and Dr. Clarence Tucker Craig of Oberlin theological seminary made clear, what most of the delegates had suspected, that changed persons are necessary before we are to have a changed world. The need for divine grace was emphasized by Dr. Craig when he said: "Christianity is not a religion of what we can do for God, but the good news of what God has done and is doing for us. Until God has done something for you, you cannot do very much for him."

Along with the resolutions from which we have quoted samples these others were passed: "We affirm our belief in God, the Father of all men. We affirm our belief in Jesus Christ and his power and program to redeem the individual and society. We affirm our belief in the Holy Spirit as sufficient as a dynamic for Christian living. We affirm our belief in the church as an institution offering the opportunity for Christian fellowship and highest spiritual development. We affirm our belief in the Bible as a record of man's progressive experience with God. We affirm our belief in the kingdom of God as realizable in the here and now through the incarnation of the spirit of love in our individual and social living."

T. Otto Nall.

Bishop Burroughs of Ripon Dies

Known as Liberal Evangelical—Mr. Rao, of India, on Way to America, Visits London

(Correspondence from England)

London, Aug. 27.—Dr. E. A. Burroughs, bishop of Ripon, died last week. He was a man of many gifts and interests. His learning was such as to put him in the front rank of classical scholars and would have enabled him to hold his own in days when bishops were chosen for their learning. He was a liberal evangelical with a faith which stood the strain by which modern scholarship tests the faith of every man. He could write on public affairs with a warmth of feeling which made the most hardened realist listen to him. He was a leader among those who seek for international peace through the fellowship of the churches. The last time I saw him he was presiding over a meeting held by the society which plans the interchange of preachers between America and Britain. But to see him at his best, one had to see him among schoolboys; he was a most welcome preacher in our public schools, but it was not in the pulpit alone he knew how to deal with boys. Some years ago we held in Trinity college, Oxford, a conference of boys who had just left school and were going up to the universities. Dr. Burroughs took the lead and, being one of his team, I had an excellent opportunity of judging how he had won his place in the respect and affection of boys. He made no attempt to talk down to them or to use their slang. Boys soon see through those who try these antics. He dealt with them as with thoughtful men, who will listen to a senior eagerly when he is clearly a friend who respects them. Dr. Burroughs died before his course was run, but he has left with those who met him, if only on rare occasions, the memory of a man who walked with God from the early morning of his life till the night came suddenly.

* * *

Secretary of Servants of India Society Calls

Last week at Friends house Mr. Kodanda Rao, the secretary of the Servants of India society, spoke to the India Conciliation group. The society which Mr. Rao serves has thirty members, all of whom are pledged to give all their energies to India. Mr. Rao is not only its secretary, but also its editor. He is staying in England on his way to America. His opinion on the white paper may be roughly described in these words: Indian opinion is against acceptance, but many might accept it if there were left an opportunity to modify it. There is no one who now says "we must save the Hoare constitution," but there are some who might be resigned to saying "what can't be cured must be endured." "Some change is inevitable," Mr. Rao said, "the Montague constitution cannot last and the fear is that either the Hoare constitution will be enacted or something worse."

Now that the congress party had given up "civil disobedience," Mr. Rao believed

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there was practically no difference between the nationalist parties, either in objective or in methods. To him "dominion status" and "independence" meant much the same thing; the difference was one of approach and he preferred the term "dominion status" as being less provocative.

Mr. Kodanda Rao, who sails this week, will go to Yale, where his intimate knowledge of India will prove most valuable. His society is an order without religious bonds; its members may be of any religion or of none, but they are pledged in what is a most noble spirit to work for India, recognizing no class or caste. The society lives as a witness to that great Indian leader Gokhale, who founded it.

* * *

The Author of "John Inglesant"

Shorthouse, the author of "John Inglesant," was born in 1834. He won his fame by that historical novel which keeps still for many readers the atmosphere of an ancient hall with the light streaming through richly colored windows. Scholars have rudely shown how freely Shorthouse used the material which he found in other authors. But whether he borrowed freely or not, he wrote a book which can be read as a unity and no one of my generation will fail in gratitude to its author. He was in early days a Quaker but he became convinced of the truth of sacramental religion; he was indeed considered by his contemporaries an invaluable defender of Anglican churchmanship. In that church he found all that his soul needed. Clearly as he could feel the attraction of Rome, he did not think it had anything to offer to a faithful member of the Church of England. His book, "John Inglesant," was taken by many to have had as its purpose, to lead its readers to the strong and sufficient sacramental life of the Church of England. Shorthouse was a manufacturer of vitriol and other chemicals in Birmingham. He ought to have made attar of roses, one of his friends said, but he did not. At one time Newman, Dale and Shorthouse lived in Edglaston together—three men of outstanding gifts who could present with unsurpassed skill the Catholic, the Free church and the Anglican claims.

* * *

And So Forth

This letter will need to go before the decision of the Salvation army council is made known. The choice would seem to be between Evangeline Booth, Catherine Booth and Commissioner Mapp.

It was announced at Oxford that the president of the Swiss republic had written to express his support of the Group movement. Among those who took part in the recent house-party at Oxford were Prof. Brunner and Prof. Max Huber, a former president of the International law court at The Hague.

Tonight, Aug. 27, the "zone of silence" will become law in London. Between 11:30 p.m. and 7 a.m., within a radius of five miles from King Charles's statue at Charing Cross no motor horns or similar instruments shall be sounded.

The B.B.C. is to drop the use of the 24 hour clock. It has given this a long trial but there is much opposition and from now on we shall fall back on our traditional usage and the "eleventh hour" will be no longer the 23rd hour.

EDWARD SHILLITO.

Texas Methodists Mark Centenary

Many Notables Attend—Next Governor a Dry—Dr. George Truett Returns to Texas—Negro College Prospers

(Correspondence from the Southwest)

WACO, TEX., Sept. 5.—Texas Methodists are celebrating the 100th anniversary of their work in the state with an extraordinary observance. With seven bishops on the program and a prize pageant with a cast of 600, the story of the founding and development is being told. The scene is San Antonio, where Col. William B. Travis, one of the earliest Methodist leaders, laid down his life in the battle of the Alamo, to become immortalized not only as the commander but the brightest of all the heroes in that galaxy. The first Methodist church, McMahan's chapel, founded in 1833, in the piney woods near San Augustine is still in existence. The first Methodist sermon was preached by William Stevenson in Red River county in 1815. Featuring the centennial program were the addresses by Bishop Edwin H. Hughes of Washington, D. C., Pres. C. C. Selecman of Southern Methodist university, Bishop Hoyt M. Dobbs of Shreveport, La., Chairman A. J. Weeks of Dallas and Bishop A. Frank Smith of Houston. Also of interest was the appearance of 50 children from the Methodist orphanage in Waco, 100 singers under the direction of David L. Ormesher of the Lower Rio Grande valley, and San Antonio's Methodist mayor, C. K. Quinn. Attended by about 15,000 people, the observance interpreted the marvelous progress which has put this evangelical group in the forefront of the Christian armies of Texas.

* * *

Lifelong Dry Nominated For Governor

The triumphant nomination, in the second democratic primary on Aug. 25, of Attorney General James V. Allred as governor (equivalent to election) has given distinct encouragement to the moral forces of the state. He declared himself a lifelong dry, announced he was for the repeal of the parimutuel gambling law, and he stood out against the Ferguson gubernatorial candidate. Indeed, every candidate endorsed by the Fergusons went down in defeat. General Allred will be the youngest governor the state has ever had, with the exception of Dan Moody.

* * *

Educational Notes

Wiley College for Negroes at Marshall, fostered by the Methodists, is completing a new endowment of $600,000. This large institution with 1,000 students has made notable history in Texas; likewise Bishop college, a Baptist school for Negroes, located also in Marshall. Both have received much aid from the north but are firmly entrenched in the confidence and appreciation of southerners.

Dr. W. S. Allen, vice-president and dean of Baylor university, has resigned to accept the presidency of John B. Stetson university, De Land.

Dr. John C. Granbery, who was ousted from Texas technological college, Lubbock, two years ago because of alleged radical expressions, to which members of the board took exception, has accepted a professorship in Southwestern university, Georgetown. Dr. Granbery, after charging that the power trust was back of his dismissal, spent the intervening two years with the Methodist mission in Brazil. He is a valued reform leader among the progressives of the southwest.

* * *

Baptist Students at Fort Worth

Baptist student leaders, 200 strong, from state and denominational schools over the state, assembled in Fort Worth last week to consider every phase of religious work to which they are committed. Robert Fling, of Baylor university, is the state director of these forces.

* * *

Dr. Truett Returns from Fresh Triumphs

Dr. George W. Truett will begin his 38th year with the great First Baptist church, Dallas, next Sunday. He will arrive for the occasion after an absence of weeks in Europe, where in Berlin he was chosen as the new president of the Baptist World Alliance, and where in London earlier he spoke for American Baptists at the centenary of Charles Haddon Spurgeon. His will be a crowded autumn, but he is in fine fettle.

JOSEPH MARTIN DAWSON.

Women's League Presses National Campaign for Peace

An intensive national campaign designed to impress on congressional candidates the power of peace sentiment of the country between now and election day has been launched by the Women's international league for peace and freedom, it is announced by Mrs. Hannah C. Hull, national chairman. A flying squadron of organizers will visit the chief cities of every state in the union. Under direction of state branches of the league, "congressional caravans" will tour the states, holding open-air meetings and organizing committees to follow up the work of the caravans.

New President for Hamline University

Dr. Charles Nelson Pace, superintendent of the Minneapolis district of the Northern Minnesota conference of the Methodist church, and formerly pastor of Duluth and St. Paul churches, has been elected president of Hamline university, located in St. Paul.

Mourn Death of Fritz Beck, International Leader

A release from the International Missionary council tells of the killing on June 30, along with Roehm and others, of Fritz Beck of Munich, "loved by all foreign-students, international leader, pioneer of student self-help activities." A year ago, when Hitler came to power, Beck, because he would not subscribe to all of the nazi program, was slated for removal from his post as director of the Bavarian student cooperative association. But Roehm interceded, put Beck under his personal protection, and ordered his continuance as director of the association.

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Seminar Debates Church vs. State

First Ecumenical Study Session at Geneva Led by Dr. Keller, Finds This the Overshadowing Issue

(Special Correspondence)

GENEVA, Aug. 16.—The first international ecumenical seminar is coming to a close in two days. The inauguration of this project under the auspices of the International council of life and work began with an unexpected variety and number of students from Switzerland, Germany, Holland, Czechoslovakia, Roumania, Russia, France, Italy, and the United States. All shades of church life were represented including, with the professors, Anglo-catholic, Baptist, Episcopalian, Lutheran, (Swedish and German), Evangelical, Reformed of various types, Old Catholic and Orthodox. The seminar was directed largely by Dr. Keller, together with a committee composed of staff representatives of ecumenical commissions located in Geneva. The University of Geneva offered the lecture hall for the seminar. Dr. Keller is the honorary lecturer of the ecumenical movement during the year, giving lectures alternately in Zurich and Geneva.

Brunner Lectures

The courses offered were of an interesting character. Prof. Emil Brunner of Zurich presented two lectures on the theology of revelation, dealing with the interesting and crucial problem of Christianity's relation to natural revelation in conscience, history and nature. I may say that Brunner has recently taken Barth to task for his radical conception of revelation and that the rift between the two has become greater. Perhaps one of the most baffling problems in the relation of the church to the modern world, the state, is the question of the relation of the revelation of Christ to the so-called natural order of the state. And a church that seeks to live by Christ alone is bound to encounter the natural right of the state, or make Christ a part of natural revelation and compromise. This is the German church problem.

One of the most unusual series of lectures was given by a priest-professor, Father Cassian of the Paris Orthodox seminary. He is a Russian refugee. He presented a series on the nature and forms of the Orthodox church, and one afternoon took the group to the Russian church in Geneva for a lecture. The Orthodox church has no pope and no authoritative council. It is a living tradition to which even the scriptures belong, and to which revelation may yet come. Its supreme character is love, and it hopes for the redemption of the world in a Johannine sense. The eucharist is the central point of worship, but not in a transubstantiation sense. Salvation is participation in the divine nature, which gives humanity something native to it that can appropriate the life of God.

Prof. Lieb, formerly of Bonn but deposed because of his anti-nazi activities, now resides in Paris. He possesses the most complete collection of books on Russian thought-life in Europe and is editor of a series of works entitled "Orient and Occident." His lectures dealt with the relation of western thought to Russian thought and traced the early influences and gave descriptions of contemporary thinkers. His enthusiastic method of delivery coupled with his strong Barthian convictions made his contribution invaluable. In connection with the foregoing series, Dr. Visser t'Hooft gave us a series on the non-Roman Catholic churches. Here is a group of churches, neither Roman nor Protestant, consisting of the Orthodox, the Anglicans and the Old Catholic, who are forming a type of "bridge church" whose contributions will be of increasing worth to a Protestantism that has lost its tradition in radical individual atomism, and a Romanism that has lost the individual in a rigid mechanism. In these groups we have a new interest in the living tradition of Christianity, a return to deeper realities and a sense of universal catholicity and authority that may stand Protestantism in good stead in a day of highly organized political systems.

Dr. F. L. Cross of Oxford offered a series of lectures on four great Anglo-catholic divines—Newman, Rashdall, Gore and Westcott. The same emphasis upon the priority of the church to scriptures, the supremacy of the priest to the preacher, the primacy of the incarnation, the Johannine idea of love, the redeemability of the world, the mysticism of human cooperation with God and the ability of the rational capacities of man to know God are found in this movement which characterize the Orthodox church. The sacrament is central. Salvation is a heightening of human capacities through the infusion of divine grace and

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power. I am emphasizing these points to indicate how radically different the present European Protestant position is.

The Totalitarian Challenge

But there were other lectures. Dr. Schoenfeld, German representative of the social institute in Geneva, presented the burning church-state problem. What is the state? Are states justified today in grasping the total life and culture-producing agencies within their boundaries in the face of desperate conditions that threaten national extinction? What is the relation of the state to culture? What should be the church's attitude toward the state? Must she withdraw into theology and thus recover her basic strength, or, instead of being a distant critic, plunge into actual political participation? If she does the former she becomes a neglected hermit; if the latter she may lose herself in politics. Is there such a thing as a political platform, or an eschatological hope? In the discussions a great deal of heat was generated. Surprising as it may seem, the nazi German Christians, who say the church must participate in politics or lose all her social power, stand closest to American social Christianity. And many of them are ready to give up the racial platform of the party, because it is impossible.

Dr. Keller presented the history and the problems of the ecumenical movement. In spite of many attempts at unity, there are still manifest today different attitudes toward the Bible, the confession of faith and the cult. He suggested three possible forms of unity: free federation, free association, and organic unity. He also referred to the criticism offered against the movement by those who attack its uneschatological character and those who attack the ecumenical movement because they fear it may become an entity with a theology and a super-organization, and those who fear it may merely aim at a huge church. All of which indicates that the ecumenical movement has to deal with psychological problems and a sympathetic knowledge of all groups. The latter is the first step toward unity, and the movement should not aim at a final theological expression which would be antiquated in the next generation. But it should accomplish specific tasks—always with an eschatological outlook, so as to keep it from being a self-sufficient dogmatism.

Dibelius on the Kingdom of God

Perhaps the most stimulating course was offered by Dr. M. Dibelius of Heidelberg on the kingdom of God. Keen and fresh exegesis and a genial and crisp method of presentation marked this series. Those who know Dibelius' contribution to New Testament study need not be told that he is an original scholar. He traced the kingdom of God idea back to the Hebrew idea that "God is king." Into this idea came, from irenic sources, a dualism. Jesus emphasized the idea of the kingdom's coming, and therefore all his words and acts are to be interpreted dynamically, not statically. Jesus gave us no standards or principles of action which can literally be put into practice. Nor is there any ecclesiology in the New Testament. The kingdom is continually coming and it will come in the *eschaton*. Between these two tensions of dynamic (not static) actuality and future hope the church must live. To identify kingdom and church or social institution lands us into activism, evolutionism. To regard the kingdom as futuristic lands us in quietism. Both are legitimate yet not exclusive. The kingdom of God *has* come and *will* come.

What Was Accomplished

The youth problem came in for a great deal of debate and always the case of Germany and the orient was mentioned. National socialism, communism, fascism offer youth a clear program of action, a place in the making of a social experiment, a messiah, a comradeship of militant friends, while Christianity offers ——? Over and over again the question arose, What is Christianity? If it remains quiet it may go down, even though in the spirit of a martyr. If it leads a revolution, what and where is its program? Certainly none is contained in the New Testament. Is the church to blame for the social chaos today, for fascism, communism? Can she live with them? If not, what then? No one knows just what youth in Germany, Italy and Russia is going through these days. And life in Europe and the orient is charged with dynamite. The seminar owes a great deal to Visser t'Hooft and Francis Miller for their leadership in these youth seminars.

What did the seminar accomplish? It gave mutual information. It was an ecumenical project in itself. It smoothed over rough edges. It helped to educate some future leaders in this movement. It revealed a necessity of cooperation on the part of non-Roman churches in the face of a world that is fast repudiating democratic methods for those of centralized control. It made us face the burning reality at the heart of Christianity. It revealed that beneath the world problem there lies a theological (dynamic not static) problem. It indicated that the suffering of one Christian group in one country is not an isolated affair, but that it affects the whole organism. The crisis of the church in Germany affects the largest continental bloc of Protestantism, whose loss of freedom, or vitality, or loss to world Protestantism, will prepare the way for more bondage. The seminar showed that the whole problem of the relation of the state to the church needs study.

E. G. Homrighausen.

Bishop Hulse in Morro Castle Disaster

Among the passengers on the ill-fated ship, Morro Castle, were the Rt. Rev. Hiram Richard Hulse, Protestant Episcopal missionary bishop of Cuba, and Mrs. Hulse. Both of them were picked up from the sea by lifeboats, and were taken to St. Luke's hospital, New York. They were too ill to recount their experiences in detail, but were expected to recover in a few days from the effects of exposure.

Dr. Houghton New Head of Moody Institute

Rev. Will R. Houghton, for the past four years minister of Calvary Baptist church, New York, has accepted a call to the presidency of Moody Bible institute, Chicago. He will take up his new task Nov. 1, succeeding Rev. James M. Gray, who will become president emeritus. Dr. Gray is now 81 years of age. Mr. Houghton first attracted national attention when, as a comparatively young man, he succeeded the sensational Dr. John Roach Straton in the New York pulpit.

Finds Democracy Friend of Truth

T. V. Smith, of U. of C., Warns International Congress of Peril to Learning in Fascism, Dictatorship

(Correspondence from Chicago)

Chicago, Sept. 10.—News of Chicagoans abroad is presumably Chicago news. At any rate, Prof. T. V. Smith, of the philosophy department of the University of Chicago, received nearly a whole column report in the Chicago Daily News of a speech which he made recently in Prague, Czechoslovakia, before the 8th International congress of philosophers. He said some things which it would be well for Europeans, in the interest of their political health, to heed. "Seldom has a European gathering of philosophers," says John Gunther, in reporting the address, "heard a more vigorous attack upon dictatorship, or a stauncher defense of the fundamental principles of American democracy." Said Prof. Smith: "A sociology of regionalism has obscured the universality inherited from Christianity, rationalized by enlightenment, and in favorable spots implemented by democracy. The ruling standards of violence have obliterated the ancient distinction between reason and passion, threatening unbiased searchers for facts with a horrid personal fate and endangering the quest for the truth with the reward of treason."

Discussing the problem of dictatorship on philosophical grounds, Prof. Smith said that "truth" in nazi Germany, fascist Italy and communist Russia has been made a function of national feeling, and that "justice" is now no more than a means to eliminate competitors for power. The inevitable result of following this course, as Prof. Smith sees it, is both an inner degradation of the intellect and in the end an external holocaust for the peoples concerned.

With the method of reaching "truth" adopted by European dictators Prof. Smith contrasted the American democratic method. "To our social scientists truth appears not as something wrapped in cellophane or to be delivered by proclamation but as a process of achieving the assent of the competent from open evidence freely exhibited."

* * *

Chicago to Have Independent Liberal Weekly

An announcement has reached my desk of the proposed publication of "a truly independent liberal weekly" of which I am invited to become a founding and sustaining subscriber, the Chicago Independent. The list of 30 names comprising the editorial and advisory board, headed by Miss Jane Addams, and including such distinguished persons, white and colored, Protestant, Catholic and Jewish, as Paul H. Douglas, A. L. Foster, C. W. Gilkey, Arthur E. Holt, John A. Lapp, Robert Morss Lovett, L. L. Mann, A. J. Todd and others equally prominent in liberal circles, gives a basis for confidence. It is announced that the paper "will be the mouthpiece of no individual, organization, group or movement. It will (1) report faithfully

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Chicagoland news, (2) provide a forum for the discussion of community questions and needs, and (3) afford an opportunity for scores of constructive, public-spirited organizations now lacking facilities to reach a wider public." Civil liberties, public schools, child labor, old age pensions and unemployment are among the many fields in which it is announced that the paper will interest itself.

I am afraid, however, that such a weekly will be read only by persons who already are convinced liberals; and, what such a paper can do best is probably already being done by the New Republic. We desperately need a liberal *daily* that has as much punch and reader appeal as the Tribune or News but there is small prospect of getting such a paper. However, here's wishing the Chicago Independent luck!

* * *

Relief Rolls in Chicago And Illinois

The Illinois Emergency Relief commission announces that at present 11.8 per cent of the residents of Cook county, in which Chicago looms large, are on the relief rolls, while in the state at large 14 per cent are on relief. During the coming winter it is predicted that the number of families in the state receiving relief will soar from 275,000 families to a new all time high of 340,000, and that the cost per month may well be above $10,000,000. The peak last year was $6,307,235, in November, with 232,000 families on relief rolls. Other states and large cities, I understand, predict an even more desperate situation.

* * *

Student Tours Planned at Century of Progress

It seems strange to talk about "a century of progress" after writing that last paragraph. But, here we are! The world's fair will close Oct. 31 and a very creditable effort is being made to bring students into contact with the educational features of the exposition before it is too late. Tours conducted by competent guides, most of whom will be teachers, are planned for public and parochial school students, and the total cost of admission to the grounds and participation in the tour will be five cents. The plan is being worked out cooperatively by the fair and school authorities. Educators who have worked out the scheme say that one well-planned efficient tour of the selected exhibits will be worth a semester's work in the schoolroom (and I should say, from my memory of public school, a lot more fun). The sections of study arranged by the school experts are assembled in four groups of exhibition buildings. The hall of science and general exhibits building cover the natural and basic sciences, the study of man, technical arts and processes and business and commerce. The social science building and hall of states cover the fine arts, music, countries, travel, social science and communications. The home planning hall and group of model homes cover home planning and economics, while the exhibits depicting transportation are located in the travel and transport buildings and the special buildings erected by automobile manufacturers. Thousands of pamphlets describing these tours have been mailed to school superintendents throughout the country, and will be mailed to educators anywhere in the United States upon request.

CHARLES T. HOLMAN.

Climax Jason Lee Celebration

Thirty Thousand Hear Oregon Governor Laud Pioneer Methodist—Throngs at First Marian Congress

(Correspondence from Pacific Northwest)

SEATTLE, Sept. 7.—Thirty thousand people are said to have attended "Jason Lee day" at the Oregon state agricultural fair. Bishop Titus Lowe of Portland together with thousands of churchmen of all denominations recognized the centennial of the first missionary to Oregon. The Jason Lee covered wagon was a part of a home mission caravan which left Boston Common last April, and which has been the occasion of 300 rallies in Methodist circles from coast to coast. In Seattle 75 Methodist churches came together in a great meeting with the governor of the state as one of the speakers. Lee has been characterized as "the most significant city builder in Pacific Northwest history."

* * *

Seek Reform of Seattle Police Department

Dr. E. C. Farnham, executive secretary of the Portland council of churches, is a member of a commission to study the police situation and to recommend changes. Since June the commission has been at work and the report just released is commanding the attention of the entire city. The mayor is eager to "reorganize and rejuvenate" the department. If some of the proposed amendments to the city charter are adopted it will result in the retirement of 40 policemen and the chief of police under civil service. No one over 30 may enter the service and all may be retired at 60 years of age.

* * *

Throngs Attend First Marian Congress

More than 20,000 Catholics are said to have visited Portland to attend the first Marian congress ever held in the United States. To celebrate this 700th anniversary of the founding of the Servite order a great grotto had been carved out of the vertical face of a cliff. A statue of Mary was erected 160 feet above the avenue at the foot of the cliff. Altars have been built and statues of the "Sorrowing Mother" brought from Europe. It is expected that a basilica and permanent shrines will be erected from the grotto. Elevators carry the pilgrims to the great cave.

* * *

Churches That Show No Letdown in Zeal

"Not a single collection in 25 years" is the advertised claim of Portland's "great downtown church." The Gospel Lighthouse also announces a 45 piece orchestra and old time Bible salvation at the "brightest spot in Portland." The writer was interested in the prominent two-story brick building near the union station which houses the Apostolic Faith mission. On the street floor are located commodious, clean offices equipped in most approved business style. A publishing plant sends out free literature in many languages to "184 foreign countries." A fleet of gospel cars cover

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"One likes to think of Dr. Hough himself as bringing the world of comprehensive scholarship to the service of evangelical religion. And in this field he surely has no superior in American church life."—Herman F. Reissig, in *The Christian Century.*

"No other American preacher at least has risen to the heights nor visioned the breadth of the criticism of life and letters as has Lynn Harold Hough."—T. C. R., in *The Boston Transcript.*

"The best chapter in the book giving an intellectual portrait of Dr. Hough is the one on Comprehensive Scholarship and Religious Thought. In addition to his own warm and stimulating personality and his fresh and captivating preaching he has made his own unique place among American clergymen because of the broad scope and far-reaching borders of his knowledge and interest. Science, literature, psychology, æsthetics, history and art, in addition to theology and religion, have engaged his constant and intense interest for many years."—Ray Edwin Bond, in *The First Church Review.*

"The great need in the evangelical world is leadership in the field of constructive criticism. . . . What Cardinal Mercier did for the Catholic world, through the Institute of Philosophy at the University of Louvain, needs to be done by some leader of Christian thought for the Protestant world. One who reads Dr. Lynn Harold Hough's book on Vital Control feels that perhaps God has laid his hand on that leader."—John A. Davidson in *Baptist and Reflector.*

"Dr. Lynn Hough . . . combines a wide knowledge of the best literature in belles lettres and moral teaching with a winning manner of presentation."—*British Weekly.*

"Written with extraordinary charm and profound understanding, it is an invaluable aid to and appreciation of this movement (critical humanism) which has made such a mark on our contemporary life and literature."—Joseph H. Titus, in *The Churchman.*

"The death of the late Irving Babbitt was a source of deep distress to those who care about the future of humanism in America. . . . Dr. Hough's book proves that there are still those who are capable of carrying on the great tradition to which Babbitt consecrated his life, of uniting it with the basic Christian tradition, and of giving the result clear and graceful literary expression."—*The Living Church.*

Dr. Hough is "an urbane, informed, broad-minded and versatile guide to literature."—Harold Speight, in *The Christian Leader.*

"One finds himself fascinated, sometimes startled, as this agile, disciplined shuttle of a mind darts back and forth across history."—*The Intercollegian.*

"Dr. Hough is a distinguished bookman of the type of the late Sir W. Robertson Nicoll. . . . Dr. Hough has found and describes in these fascinating pages, the nexus and interpretation of many great books: it is the Christian philosophy of life."—*The Expositor.*

"Dr. Hough has long been one of Professor Babbitt's most enthusiastic followers. As a matter of literary fact he has done more than any other man to make Babbitt known to Englishmen."—Wilfred L. Sperry, in *The Harvard Crimson.*

"Literary giants and masterly thinkers jostle each other through its pages. And as they pass the reviewing stand Dr. Hough with fitting words, keen insight, scrupulous fairness, rapier-like thrusts, and consummate skill, causes them to yield up their individuality and to name the nature of the contribution they have made or are making to the thought life of the world."—*Zion's Herald.*

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AT THE BETTER BOOKSHOPS

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the state and a gospel ship travels the Columbia river. In the upstairs auditorium 1,000 chairs provide for nightly meetings. Above the structure is a huge neon electric sign in three colors and the largest electric traveling word sign west of Chicago. "We require purity," stated an usher, "and so we seat women on one side of the auditorium and men on the other." Among the doctrines stressed in the free literature are "His second coming, his millennial reign, his white throne judgment, no divorce, baptism by immersion and the washing of feet." In the newspaper issued by the mission I read: "Issued at no set time but as the Lord permits," and also a notice that the papers are prayed over for the healing of the sick and the salvation of souls.

* * *

Drought Brings a New Trek

Caravans of automobiles laden with families and household goods are a common sight in Oregon and Washington; a direct result of the drought of the middlewest. Eager to begin life all over again these refugees are attempting to locate on farm lands and in lumber towns. The influx is of sufficient importance to cause the Washington state development commission to begin a survey of available agricultural areas.

* * *

University Holds Camp for Unemployed Women

Willamette university, a Methodist school at Salem, Ore., conducted an experimental educational camp for unemployed women during the summer. The state superintendent of public instruction cooperated with the university and funds were provided through a special FERA grant. Dr. Bruce R. Baxter of Los Angeles is being installed as the new president at Willamette.

* * *

Upton Sinclair Movement Spreads to Washington

An "end poverty in Washington" movement, similar in nature to Upton Sinclair's program in California, is placing political candidates in the field in a majority of the towns and counties of the state. A number of Protestant clergymen are active in the campaign. Mass meetings are largely attended and money is raised through sale of literature. The movement is incorporated as "The Commonwealth Builders of Washington."

* * *

Seek to Enforce Sunday Liquor Sale Law

"No Sunday sale of beer and wines" is the ruling for Seattle. An old city ordinance permitting sale of "necessities only" has been discovered. Efforts are being made, so far as liquor is concerned, to enforce this law in compliance with outspoken public demand. A similar law exists for the state but the state liquor board declares it "will not assume to dictate to local communities."

* * *

Tacoma Pastor Goes To Baltimore

Dr. Franklin Haas, popular pastor of the First Methodist Episcopal church of Tacoma, closes five years of ministry to exchange pulpits with Dr. King D. Beach of First Methodist church, Baltimore, Maryland.

E. A. FRIDELL.

Filipinos Favor Independence

The Activities of Quezon Interpreted—A Militaristic Fourth of July—Film War Reaches Philippines

(Correspondence from the Philippines)

MANILA, Aug. 15.—It is difficult to say just now what attitude the public takes on the question of Philippine independence. In the national elections in June, the Quezon "anti" group won a sweeping victory. Two weeks ago, when the legislature organized for its present session, all important positions went to this majority party. In the previous session Quezon had defeated the Hawes-Cutting-Hare bill, the independence act secured in Washington by the Osmeña-Roxas-Osias mission, on the grounds that it meant economic ruin to the Philippines and that a democratic congress would give the islands a better deal. The labels "pro" and "anti" earned in this contest were carried into the national elections. But after the defeat of the Hawes-Cutting-Hare bill, Quezon rushed to Washington with an independence mission to secure that "better bill," he said. His opponents claimed that he went to head off independence of any kind. He returned six weeks before election day with the Tydings-McDuffie act and immediately plunged into the campaign. He told the voters that he had secured a real independence law. His enemies said he had never wanted independence and didn't want it now but he had learned in Washington that congress was determined to get rid of the Philippines and he had accepted the revised bill because it was the only thing he could do. Thousands went to the polls with the belief that a "vote for the antis is a vote against independence" and overwhelmingly elected antis.

* * *

Definite Offer an Advantage

But in spite of the outcome of the national elections, a plebiscite taken now would doubtless result in a large majority in favor of independence. However, many believe that the voters do not know what is in store for them and that an expression of public opinion ten years from now would tell a different story. At any rate, there is one distinct gain in having a definite offer of independence: agitation for freedom has at last given way to constructive plans for economic readjustment. Trade relations with the United States and the rest of the world now receive serious attention. In the task of saving the government from economic ruin and the people from great suffering, Gov. General Frank Murphy and a number of American business men are giving excellent leadership and are cooperating with Filipino statesmen.

* * *

Militaristic Fourth Of July

Last month saw Manila's usual type of Fourth of July celebration: an hour of platoons, right and left, a half-hour of platitudes, right and wrong. America's interpretation here of Independence day always emphasizes war and often little else. The Filipinos, preparing for their own commonwealth, deserve a better example for the observance of the day of national freedom.

A recent visitor to Manila had spent a day with Dr. Toyohiko Kagawa in Tokyo and reported that the great Japanese Christian thought the United States had done an excellent job in the Philippines. Kagawa said that he was urging Japanese government officials to study the plan of colonization carried out here in order to learn methods for their own hard task in Manchukuo. Many observers of this experiment in democracy would agree with Dr. Kagawa but persons interested in keeping war out of the world would not include our militaristic July fourths in that achievement.

* * *

Decency in Films Urged By Churchmen

The cinema war has reached the Philippines. A month ago an Associated press dispatch from Philadelphia, announcing that Warner brothers had threatened to close theaters and throw people out of employment as a reply to the boycott, appeared in Manila dailies. Dr. J. W. Moore, pastor of Central Student church and former editor of the Philippine Observer, a religious journal that offered a film evaluation service, took advantage of this press report to discuss the situation in the correspondence columns of the Manila Bulletin. He quoted from The Christian Century the pledge of decency. He also conferred with Father Morrow, *charge de affairs* for the papal delegate, about organizing a local league. The Catholic Action and the National Christian council are taking steps (1) to educate church people regarding the evils of bad films and (2) to secure petitions to forward to the U. S. to be used in the campaign there. Education is necessary before a boycott could become effective here. There is little public conscience on the matter in the rank and file of Filipino churchmen.

In fact, the correspondence in the American section of the daily press and one editorial on movies and morals indicate that many of our countrymen do not know what it is all about. Rev. John P. Jockinsen, pastor of the Union church of Manila, yesterday preached a good sermon on "Your Child and the Movies." Rev. R. Malcolm Ward, rector of the Cathedral of St. Mary and St. John is preparing a paper to present to a women's club. Father Hannon of the Catholic Action recently sent Dr. Moore a quantity of the pledge of decency cards to be used in his congregation.

So in addition to putting in some good licks for cleaning up the movies, Protestants and Catholics in the Philippines have at last found a cause in which they can cooperate. That in itself is a newsworthy event.

E. K. HIGDON.

Brotherhood of St. Andrew to Meet at Atlantic City

The national convention of the Brotherhood of St. Andrew will be held in Atlantic City, Oct. 5-9. Among the speakers scheduled are James DeWolf Perry, Bernard Iddings Bell, Joseph Fort Newton, James E. Freeman, Ernest M. Stires and Thomas C. Darst. Leon C. Palmer is general secretary of the Episcopal brotherhood.

XUM

Gandhi Tells of Future Plans

Will Refrain from Politics—Continues Harijan Work—Sees Untouchability "On Its Last Legs"

(Correspondence from India)

NAGPUR, Aug. 12.—Mr. Gandhi, as announced, began on Aug. 7 his fast for seven days at the ashram at Wardha. Reports show that he is standing the strain of the fast well. In a statement which he made the first week of August he gave some indication of his plans for the future. He said: "So far as I am aware this month (August) will be devoted to fasting and convalescence. Thereafter what is in store for me in September I have no notion. But I can say this much. I am in no hurry to find myself in a prison. On the contrary I shall try to avoid it to the best of my ability. If it becomes possible for me to avoid imprisonment for any length of time I hope to be able to devote it to the continuation of the harijan work and the rest of the constructive program of the working committee. I am positive that if we are to mount to freedom through really non-violent means the workers will have to qualify themselves for such constructive work and devote themselves wholeheartedly to it."

A further statement from the pen of Mr. Gandhi appears also in the weekly paper, Harijan, of Aug. 10. He says: "Apart from the fast, I should like to say that, while it is open to me to speak and write on politics, I propose to keep myself aloof from them as much as possible. The joy of the past self-restraint is too fresh to fade from the memory and to induce volubility of political speech. My partiality for harijan and kindred causes persists, and will persist, I hope, to the end of my life."

* * *

Review of Harijan Tour

At the conclusion of his nine months' harijan tour in the first week of August, Mr. Gandhi has given his impressions of it in the following words: "The impression left on my mind is that untouchability is on its last legs. The millions who attended the meetings were not all utterly ignorant of all I had to say to them. They were certainly not indifferent. The intensive propaganda carried on by Sanatanists (orthodox Hindus) had left no room for ignorance or indifference. Nothing was left undone to prejudice the mass mind against the movement. Grossest falsehoods were broadcast. It would be wrong, therefore, to say that the attendance of multitudes at the meetings was purely a personal compliment to me and had no reference to my message. I am quite sure that the message has appealed to the reason of the masses. I am also fully aware that all of them are not yet ready to translate their beliefs into practice. But I consider it a tremendous gain that the masses have begun to believe in the truth of the message. It makes the task of the workers easier than before. To show how heartily the masses have taken part in the movement, I should mention that the eight lakhs of rupees (Rs. 800,000) collected during the past nine months represent contributions from the poorest. It has occupied hours, from day to day, of our accountants to count coppers and small coins, whether collected at public meetings or at railway stations. People are not known to contribute to the cause which they have utterly disliked."

* * *

Awakening Among Harijans

Continuing his statement Mr. Gandhi said that a most significant result of the tour was an awakening, on a large scale, among the Harijans themselves. "Many of them," said Mr. Gandhi, "have made unsolicited statements before me that the position had considerably advanced and that they had confidence that untouchability would be a thing of the past in the near future. I share their confidence. If the movement goes on as it is doing at present—and I have no doubt that it will go on—it must cause, daily, increasing awakening among Harijans and when they fully realize how they can substantially help themselves, and how in many cases the law is with them, whether the savarna Hindus (higher caste Hindus) like it or not Harijans would make good their position. I would, of course, hope that Savarna Hindus will realize the wickedness of untouchability as it is practiced today and get rid of it themselves rather than that they should be compelled to do so by circumstances beyond their control. Whatever happens, untouchability cannot survive for many years."

* * *

Class War Foreign to Genius of India

With the emergence of a socialist party within the Indian national congress, landholders are getting somewhat uneasy as to what would happen to them if this party succeeds in carrying the congress with it. Some of the landholders of the United provinces (where perhaps the problems of the tenants are more acute than in any other part of India) waited as a deputation on Mr. Gandhi to talk over matters arising from the coming into being of the new socialist party within the congress, which threatens the existence of private property. Mr. Gandhi in his reply was quite clear that if a strictly honest and unchallengeable referendum of the millions of India were to be taken they would not vote for wholesale expropriation of propertied classes. He however appealed to the landlords to hold their private property in trust for their tenants and use it primarily for their welfare. "I would tell you," Mr. Gandhi said, "that ownership of your land belongs as much to the ryots as to you and you may not squander your gains in luxurious or extravagant living, but must use them for the wellbeing of ryots. . . . Class war is foreign to the essential genius of India which is capable of evolving a communism broadbased on fundamental rights of all on equal justice."

* * *

Indian Type of Socialism Envisaged

In reply to some of the questions put to Mr. Gandhi by the United provinces landlords, he gave his ideas of an Indian type of socialism which could be evolved. He said: "Socialism and communism of the west are based on certain conceptions which are fundamentally different from ours. One such conception is their belief in the essential selfishness of human nature. I do not subscribe to it, for I know that the essential difference between man and brute is that the former can respond to the call of the spirit in him, can rise superior to the passions that he owns in common with the brute, and therefore is superior to selfishness and violence which belong to brute nature and not to the immortal spirit of man. That is the fundamental conception of Hinduism which has years of penance and austerity at the back of the discovery of this truth. That is why, while we have had saints who have worn out their bodies and laid down their lives in order to explore the secrets of the soul, we have had none, as in the west, who have laid down their lives in exploring the remotest or the highest regions of the earth. Our socialism or communism should therefore be based on non-violence and on harmonious cooperation of labor and capital and landlord and tenant."

All this is admirably stated. But one cannot help asking why, with this "fundamental conception of Hinduism," India has tolerated for ages evils like untouchability and manifestly unjust systems of relationship between the landlord and the poor tenant.

P. O. PHILIP.

New President for Friends' College in Southland

Dr. Clyde A. Milner, since 1930 dean of Guilford college, in North Carolina, has been elected to the presidency of the school. Guilford is the second oldest Quaker college in the United States. Dr. Milner is a minister of the Society of Friends.

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XUM

Whisky Revival in U. S. Missing

Scotch Brewers Disappointed—Iniquitous Taxes Charged—Edinburgh U. Loses Two Scholars—Robert Laws

(Correspondence from Scotland)

WHITLEY BAY, Aug. 29.—Ever since it became clear that prohibition was doomed in America, the Scottish newspapers have been rejoicing in the consequent immanent revival of the whisky industry. The annual meetings of the largest distilling and brewing firms have now been held, and the optimism is much more restrained. The Distillers company, ltd., the largest single unit in the Scotch whisky business, has raised its dividend from 17½ per cent to the 20 per cent which it paid before the financial crisis hit Great Britain in 1931, but the company chairman pointed out that the improvement was the reward of past conservatism, economies through rationalization, the rapid expansion of the industrial spirit trade, and only to a minor degree of the rescinding of prohibition. "I do not wish to underrate the importance of the American market, but it is meantime limited on account of the obvious shortage of money on the 'other side' and of the desire of the American government to foster its own industry." Guinness's Stout, perhaps the largest brewing firm in the British isles, with its headquarters at Dublin, was unable to get back to its wholesome old 35 per cent dividend rate, and is having to limp along for another year at 27 per cent.

Mr. Mitcheson, British consul in charge of trade affairs at New York city, in an interview in Glasgow this summer warned local manufacturing against hopes of fabulous profits and told them frankly that the present U. S. position was one of great uncertainty. Nevertheless, the Distillers company, ltd., in order to secure "an adequate share of this re-legitimatized if not altogether new market" has prudently purchased 337,000 no-par shares of the National Distillers Product corporation stock at a price not to exceed $25 a share, and is also erecting a plant in New Jersey.

* * *

Charge Iniquitous Taxation

The "trade" is forever crying out against the unjust and grossly iniquitous taxation to which it is subject. "The duty on whisky amounts to 2,000 per cent on the prime cost of the original distillate when new!" The British tax is 72s6d per proof gallon, as against 45s in the worst of the dominions, and as against an import duty in America of $7 or 28s and U. S. tax on domestic spirits of only $2 or 8s! "From the above it would appear that America, which has just thrown off the shackles of prohibition and has still an unbalanced budget, is content to tax its own domestic spirit at a rate of about one-ninth of the rate exacted by our government on our own domestic spirits." This high taxation has undoubtedly had a part to play in the changed habits of the people, though it is by no means the only factor. That the situation in Britain has greatly changed can best be realized by comparing the beverage consumption of British-made spirits in 1914 (26,000,000 proof gallons) with that of 1933 (8,600,000 proof gallons)—and this last figure records a further drop of 220,000 proof gallons over the preceding year. However, the "trade" is convinced that the British tax will soon be reduced to 50s, whereupon a bottle of whisky will cost only 10s instead of 12s6d—whereupon a whisky boom will hit the valley of the Spey, the center of the distilling business—whereupon the problems of this much persecuted industry will be at an end! I wonder? For instance:—

* * *

An Employment Problem

The Licensed Trade Defense association sent a deputation before the Glasgow magistrates recently when the magistrates were considering the age limit for lads employed in public-houses. The law allows employment generally at 14, but ten years ago the magistrates made the local rule that no person under 16 years should be employed in a public-house, and the present issue was whether this limit should now be raised to 18 years. The "trade" expressed surprise that such a question should be so soon under discussion again, stated that only 100 of their 3,500 employes came within this age group, declared that 18 years was too old for a lad to begin learning the trade(!), and pleaded special consideration since they paid higher wages than most other distributive trades. But by the close vote of 8 to 7 the licensing bench voted that for all future appointments the youth employed must be at least 18 years old.

* * *

Edinburgh Loses Two Famous Scholars

There was some excellent speaking at the farewell dinner given to Prof. W. P. Paterson and Prof. A. C. Welch by their colleagues in Edinburgh university and the New college. Everybody is chuckling at the aptness of the remark made by Prof. Curtis in his witty speech: "Paterson differs from us with pain, Welch with unabashed pleasure." By the simultaneous retirement of these two men, the Edinburgh theological faculty thus loses two of its most sought after professors. Dr. Paterson's chair is one of the most famous in Scotland, having been adorned in turn by Chalmers, Crawford and Flint. Great things are being expected of Dr. John Baillie, professor of systematic theology at Union seminary, New York, who succeeds to this historic chair in October.

* * *

Dr. Carstairs New Mission Secretary

Rev. George Carstairs has accepted a three-year appointment as foreign mission secretary for the Church of Scotland, attempting the difficult task of succeeding the late Dr. Donald Fraser. Mr. Carstairs is the son of a well-known U. P. minister of a generation ago, and has himself done excellent work as a missionary in India.

* * *

The Passing of Dr. Laws

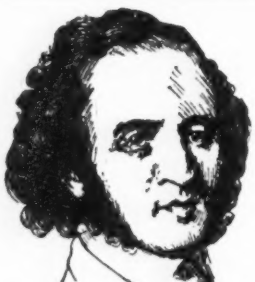
In the passing of Dr. Robert Laws, whose name will forever be associated with Livingstonia in Nyasaland, Scotland loses another great missionary. Although not so famous as John G. Paton of the New Hebrides or as James Chalmers of New Guinea or as David Livingstone, he also was a great pioneer. He went to Africa in 1875 as one of a party of eight men founding a U.P. mission in memory of the great Livingstone. His little company labored for five years before it got its first convert, but when Dr. Laws retired in 1927 at the age of 77, there was a church membership of 10,000 and some 800 schools and 47,000 scholars.

He was not a great public speaker, but his strong character, pioneering spirit, boundless energy and broad sympathies made him the man of men to carry on what he had chosen as his life work. He was *not* the kind of missionary held in contempt by the nonchurchman; rather was his advice sought by settlers and government officials, and following his term of office as moderator of the general assembly in Scotland in 1908, he was asked by the governor of Nyasaland to accept a seat on the legislative council. In these last years he has been "the grand old man" of the Church of Scotland—a humble devoted servant of his happily reunited church—a great man all unconscious of his own greatness. May we breed more like him in this twentieth century!

MARCUS A. SPENCER.

The Coming Congress Against War

Reports indicate that the U. S. congress against war and fascism, to be held in Chicago Sept. 28-30, will be attended by delegates from every state in the union. Delegates have already been elected from farm cooperatives, labor unions, veterans' groups, women's clubs, racial and language groups, churches, etc. In many cities conferences are being held to determine ways and means to reach every organization



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which endorses a program of struggle against war and fascism. The opening mass gathering of the congress will be held at the Coliseum, which seats 13,000. Full information concerning the meeting may be secured by writing the American League Against War and Fascism, 112 E. 19th street, New York.

Japanese Woman Educator on Good Will Tour of U. S.

Miss Michi Kawai, Japan's most noted woman educator, is now in this country preparing to speak at a series of missionary conferences. She comes at the invitation of the committee on women's work of the Foreign Missions Conference of North America and the Central Committee on the united study of missions, representing over 108 women's missionary boards in the U. S. and Canada.

Methodists Plan for Temperance Sunday

The Methodist board of temperance is asking that every Methodist pastor preach on the subject of temperance on Temperance Sunday (Oct. 28), and take an offering for the work of the board.

Socialists Postpone "United Front" Parley

The national executive committee of the socialist party has postponed for three months consideration of united front negotiations with the communist party. The committee wishes to observe for a longer period the results of the recent agreement between the two groups in France, and to see what internal developments in the communist party grow out of the Third International's congress at Moscow this autumn.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

As the Earth Turns

(Jean Muir, Donald Woods) (Warner) The year-round grind of humble farm life in Maine. Toil and trouble, love and heartache of varied characters, young and old, carefully if not always expertly played. Background at times more studio than Maine. Mostly sincere, human, appealing, rather than amusing.

For A: Good of kind. For Y: Good of kind. For C: Beyond them.

British Agent

(Leslie Howard, Kay Francis) (Warner) Notable acting by principals in slim story. British hero fails in his one task, Russian heroine loves but betrays him for Russia, and the happy ending is simply incredible. Incessant revolution and wholesale shootings add desired noise and confusion.

For A: Disappointing. For Y: Doubtful. For C: No.

Count of Monte Cristo

(Robert Donat, Elissa Landi) (U. A.) Splendid screening of Dumas classic, keeping detail and spirit of that masterpiece of romantic melodrama. Donat notably fine as hero who suffers unjustly, wins sudden wealth, and brings grim justice to three villains. Cast, costumes, sets, all excellent.

For A: Excellent. For Y: Excellent. For C: Probably good.

Dames

(Dick Powell, Joan Blondell, Ruby Keeler) (Warner) Musical show with dumb plot, some suggestive lines, but unusually elaborate and striking ballet numbers with exceptional camera effects (absurdly pretended as stage dance seen by an audience). Characters are largely feeble or implausible, and the comics try so hard to be funny!

For A: Mostly stupid. For Y: Not the best. For C: Doubtful.

The Defense Rests

(Jack Holt, Jean Arthur) (Columbia) Brilliant, unscrupulous lawyer-hero declares all law practice is crooked, exemplifies it, distorts ethics, debauches trial procedure. A too unsavory kidnap case and evidence dug up by his heroine-clerk supposedly reform the brazen egotist. So marriage.

For A: Depends on taste. For Y: Better not. For C: No.

Personality Kid

(Pat O'Brien, Glenda Farrell) (Warner) Low-brow stuff glorifying crude prize-ring life. Slow-witted hero, mouthing conceit in painful English, thinks himself great. Learning his fights were fixed by crooked managers, he blows up, leaves loyal wife, sinks low—but baby comes and he does inspired comeback.

For A: Boresome. For Y: Not the best. For C: No.

You Belong to Me

(Helen Mack, Lee Tracy, David Holt) (Para) Sentimental stage story of breezy, ne'er-do-well actor-hero who is pal to half-orphan boy whose mother marries a stage cad. Wranglings. Boy to school, mother dies, cad goes. Hero marries an old stage flame and they adopt boy. David Holt exceptional as the boy.

For A: Perhaps. For Y: Perhaps. For C: Doubtful.

Best Recent Films for Family:

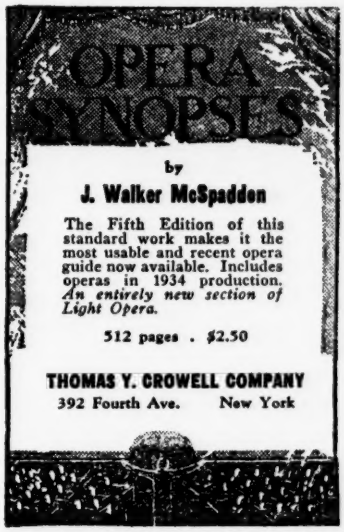
Charlie Chan's Courage — Handy Andy
The Old Fashioned Way — Treasure Island
We're Rich Again — Cat's Paw

Films of Special Interest for Adults:

Of Human Bondage — Affairs of Cellini
Whom the Gods Destroy — One More River
Let's Try Again — Life of Vergie Winters

BOOKS RECEIVED

Dew on the Grass, by Eiluned Lewis. Macmillan, $2.50.
The Anteroom, by Kate O'Brien. Doubleday, $2.50.
Amaranth, by Edwin Arlington Robinson. Macmillan, $2.00.
The Synoptic Gospels, by James Hardy Ropes. Harvard Univ. Press, $1.50.
Luther's German Bible, by Dr. M. Reu. Lutheran Book Concern, $4.00.
How Christmas Came to the Sunday-Schools, by Katharine L. Richards. Dodd, Mead, $2.00.
When Sorrow Comes, by Myron Lee Pontius. Cokesbury Press, $.75.
The Story of the Old Testament, by Edgar J. Goodspeed. Univ. of Chicago Press, $1.00.
Beyond Conscience, by T. V. Smith. Whittlesey House, $3.00.
Intolerance, by Winfred Ernest Garrison. Round Table, $2.50.
I Worked for the Soviet, by Countess Alexandra Tolstoy. Yale Univ. Press, $3.00.
The Story of American Dissent, by John M. Mecklin. Harcourt, Brace, $3.50.
Education and Social Progress, by Charles H. Judd. Harcourt, Brace, $2.00.
The Curate's Wife, by E. H. Young. Harcourt, Brace, $2.50.
The Translated Bible 1534-1934, by O. M. Norlie. United Lutheran Publication House.
What About Alcohol? by Emil Bogen, M.D., and Lehmann W. S. Hisey. Angelus Press, $1.50.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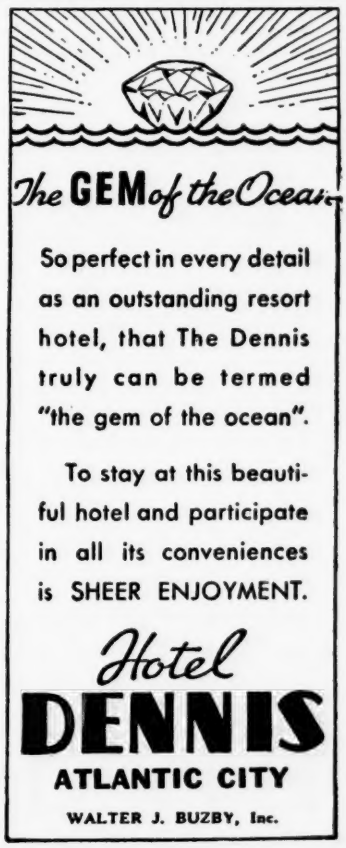
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